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THE CONGREGATIONALIST

Boston Thursday 1 July, 1897



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THE MONUMENT UNVEILED IN BOSTON, MEMORIAL DAY, IN HONOR OF COLONEL ROBERT GOULD SHAW

THERE they march, warm-blooded champions of a better day for man. There on horseback, among them, in his very habit as he lived, sits the blue-eyed child of fortune, upon whose happy youth every divinity had smiled. Onward they move together, a single resolution kindled in their eyes and animating their otherwise so different frames. The bronze that makes their memory eternal betrays the very soul and secret of those awful years.—From the oration of Prof. William James, at the unveiling of the monument.

Right in the van on the red rampart's slippery swell,
With hearts that beat a charge he fell
Foeward as fits a man,
But the high soul burns on to light men's feet
Where death for noble ends makes dying sweet.
—James Russell Lowell.

MT. HOLYOKE'S COMMENCEMENT

Mt. Holyoke College sent out last week fifty-six well equipped young women. Rev. C. C. Hall, D.D., gave to them words of helpfulness such as an earnest, Christian scholar might be expected to give. His theme was The Sorrow and the Joy of Knowledge. Thirteen colleges are represented in the four classes and twenty-three States of the Union, while Canada, Japan, Turkey and Ceylon have students here. Fourteen religious denominations are represented, including Unitarian, Roman Catholics and Universalists, etc. Two of the graduates enter Hartford Theological Seminary this year, one taking the prize for Hebrew scholarship. The Voluntary Missionary Band has nineteen members. In Chile, China, Japan, South Africa, Micronesia members of this band have been in service for some two years past. One thousand dollars have been contributed by the pupils to benevolent work during the year now closing.

A larger number of applicants have now been accepted for the coming year than ever before. This will necessitate the building of the sixth dormitory. In addition to it the buildings that are greatly needed to carry on the work most efficiently are a gymnasium, an art building, a recitation-room in connection with the observatory, a general reading-room in connection with the library in the Young Women's Christian Association Building to accommodate the large and increasing number, and for the accommodation of the various literary societies which are such a stimulus to student work. The reconstruction incident to the fire last September will call for \$100,000 and \$50,000 more for the completion of the \$200,000 endowment. Dr. D. K. Pearsons and John F. Anderson, Jr., of Brooklyn were elected trustees, and Miss Charlotte Morrill

At the graduation of Mary Brigham
Hall by the New York
lyn Association

there were strong addresses by Dr. C. E. West, Pres. C. C. Hall, Misses Morrill and Parsons and Mrs. Atwell. For the first time the annual collation was held in the Rink, where about 600 gathered, old friends, alumnae and citizens. At this time the president of the National Association of Alumnae announced its action in reference to raising the \$49,000 needed to complete the endowment fund. It recommended that it be divided up into shares of \$490, the sum to be taken by associations and individuals. The sum needed by trustees simply to complete the work of rebuilding now in progress is \$75,000, to say nothing of any new buildings needed. It was also announced that \$1,000 had been pledged for a plant house to cost \$3,000, and that the stained glass windows for the Mary Lyon Building would be furnished by the faculty and by classes that have recently graduated. As the corner stone of the new administrative building was laid a thousand dollar bell given by George Cutler of Amherst rang out its peal of joy.

S. E. B.

AT OTHER INSTITUTIONS

— Andover had a double round of Commencement exercises last week. Abbot Academy, with an attendance of 131, graduated fourteen young women. Rev. W. E. Wolcott was the baccalaureate preacher. A daughter of the late President Ware of Atlanta was the class poet. The venerable Professor Park is still the president of the Board of Trustees, but Professor Churchill presided at the public exercises, introducing as a son-in-law of the institution Rev. W. H. Davis, D.D., of Newton, who delivered the anniversary address. Mr. W. F. Draper presented the diplomas. Turkey, India and Korea, with several home missionary fields, were represented at the alumnae meeting.

— The fifteenth Commencement of Whitman College passed off successfully. The

baccalaureate sermon was preached by President Penrose to an audience which filled the Opera House. The subject was Freedom by the Truth. At the graduating exercises of the academy nine boys and girls appeared on the stage and four creditable orations were delivered. Mr. A. W. Doland of Spokane and Rev. W. H. G. Temple of Seattle were elected to fill the vacancies in the board of trustees. An enjoyable concert was given by the pupils of the Conservatory of Music at the college Commencement. One young man graduated. The Commencement address was given by Rev. H. P. James. Excellent speeches followed the alumni dinner. In the evening a very pleasant reception was given by President and Mrs. Penrose.

— What with "Senior reception," Society of Inquiry, "Robinson prize debate," "Draper prize speaking" and other public exercises, Phillips, Andover, filled a solid week. Rev. Kinsley Twining, D.D., delivered the baccalaureate sermon. There were 103 in the graduating class. Rev. Dr. Fiske of Newburyport, president of the trustees, presented the diplomas. A long list of honors and prizes was announced by Principal Bancroft, the most marked of which was the calling up of the son of the late Professor Pease (of the Middle Class) to receive four prizes for excellence in scholarship. The graduating exercises are held now in the seminary chapel, leaving Academy Hall for the alumni dinner, a new feature of the anniversary week. An appeal was made to the alumni in behalf of the new gymnasium, and Rev. Dr. Nehemiah Boynton of Detroit was elected president of the Alumni Association for the ensuing year.

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THE CONGREGATIONALIST

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IN reviewing the work of the half-year which has just closed, we remember, not only the flight of time, but also the slipping away of opportunity. How far we have been able to make our readers share our privilege of outlook upon the stirring age in which we live, with its ever-changing panorama of personalities and incidents, is for them to judge. At least, we have attempted week by week to study the proportion, which can only come when man looks at the moving world from the fixed central station of the revealed presence and will of God. These have been months which spoke often of God's hidden ways—in war, famine, pestilence, civil commotion, earthquake, flood and storm. Man's folly and the divisions and misunderstandings of the disciples of our Lord have often grieved us. Yet there have been good tidings and not infrequent news of victory, and in good and evil the faith of the church in the advancing purpose of its King has never faltered. There is no release for faith, no privilege of unbroken vision, but there never was a year when it was such a privilege to live a helpful Christian life as in this year of our Lord 1897, whose midway stage we have already reached.

None of the current educational anniversaries is more noteworthy from certain points of view than Beloit's semi-centennial, of which we present an extended account elsewhere. No one who has visited this institution, located in a Wisconsin city that so closely resembles New England in its natural beauties and in its bracing intellectual and moral atmosphere, could bear away any other impression than that of a noble college of the first grade. Its roots go down deep into the early life of the State. Its influence today extends far and wide through the West. Fortunate in its traditions, its cultivated and able president, its teaching staff, combining the ripe scholarship of age with the keen enthusiasm of youth, and in as true and as promising a body of students as can be found in the land, Beloit deserves all the words of com-

pliment and encouragement which it is receiving in such abundance. No wonder that Dr. Pearsons, who selected Beloit as the first institution to receive his benefactions, signalizes the semi-centennial by another unexpected but liberal gift. May the next half-century be one of still greater usefulness and power.

The last installment of baccalaureates for this year was delivered on Sunday. Many counsels, warnings and incentives were given to the army of outgoing Seniors, which may well be taken to heart, not only by them, but by others who long ago crossed the threshold that divides student years from active life. Indeed, we are more and more impressed with the vigor and timeliness of this year's baccalaureate discourses. They constitute profitable reading for any man who would have his horizon broadened and his heart stirred. Such a discourse, for instance, as that of Dr. A. H. Bradford's at Amherst on Puritan principles in the modern world hews close to great national problems, and his contention that we have gone too far in the direction of free thought shows that Dr. Bradford is not to be ranked among those liberals who break altogether with the past. The graduating class at Dartmouth was favored with one of President Tucker's most thoughtful and polished sermons. His plea was for such a conception of the world as will make us eager to save it, as well as our own souls. At Yale President Dwight spoke, as always, tender words of farewell, and exalted personal manhood. High schools, as well as academies, in increasing numbers are establishing the custom of a special sermon to the Seniors, and these discourses, too, abound in suggestive sentences. We shall make next week some citations from the rich material pertaining to Commencement week utterances.

It is a question, after all our confidence in the democracy of Congregationalism, how far the rank and file of the churches participate in the management of their common affairs. At a meeting of one of our national societies the votes cast in the business session were less than half the number of the delegates enrolled as present. To our expression of surprise a secretary replied: "There has never been much interest in the formal election of officers at our annual meetings. I wish it were otherwise, but it is hard to interest the average layman in a technical election." We have italicized the words which explain the want of interest. Where all that is to be done in a business meeting is settled beforehand, and all the officers practically hold their positions for life, with annual elections, not many persons take deep interest in formally assenting to the foregoing conclusions. In local churches and larger bodies when real business is to be done and men are needed to do it they will discuss plans with interest and give thought and prayer to advance the work laid on them. Not even a church

supper would bring more church members together than the knowledge that something important to be done or decided waits for their presence. The way to have well attended annual business meetings is to do business.

Mr. Moody is in the habit of sending out about this time a letter inviting all Christians to the summer conference at Northfield for Bible study and prayer, which takes place this year from July 29 to Aug. 16. The present invitation is of more than usual interest, and is marked by a peculiarly earnest tone. When Mr. Moody says, "Northfield stands for no theological hobby," he is to be interpreted as extending a hearty welcome to all followers of Christ. We are also glad to hear him say, "It is no time now to discuss terms or quarrel over forms." We trust the churches will take Mr. Moody at his word and send larger deputations than ever to this spot, so beautiful in its scenic attractions and associated with so many striking demonstrations of spiritual power in years gone by. Mr. Moody is right in his assertion that the "great need of the hour is the preaching of Bible truth in the power of the Holy Ghost; the preaching of negations neither draws men nor builds them up in the likeness of Christ." We hope to see the Northfield platform this season occupied by men animated not by the controversial spirit, but by the sole desire to deepen and broaden the lives of God's people and to make them more effective in Christian service. Northfield is a mighty power for good throughout the land. Its critics ought not to stay away because they fear they may hear something not to their liking; its sponsors ought not to direct the thought into so narrow a groove that its influence will be limited to a chosen few. The first conference of this season—that for college students—is now in session and the attendance is large.

An ecclesiastical incident has just occurred in Wales which is both amusing and suggestive. The patron of the living at Llanbarry, that is, the owner of the right to appoint the rector of the Established Church in that town, instead of exercising his right, left the selection of the new incumbent to the rate-payers and tithe-payers of the town. Under English law Non-conformists still are obliged to help support the Established Church by paying these taxes, and therefore were included among those entitled to vote for the new rector. They therefore held a caucus, nominated a candidate and finally elected him over the two other nominees proposed by the Established Churchmen. The latter therefore must accept the ministrations of a man not only chosen as much without their consent as if the patron of the living had appointed him arbitrarily, but also actually selected for them by Dissenters. He is quite as likely to deserve his election as if he had received it in the ordinary manner, and the amusing plight of his congre-

gation hardly calls for much sympathy. The history of the case suggests afresh the injustice and absurdity of compelling Nonconformists to help support the State church. There would be equal propriety in taxing the adherents of that body for the maintenance of Congregational, Baptist, Methodist and other Nonconformist churches. A few more such instances may lead to the needed reform, the entire ecclesiastical emancipation of Englishmen.

Some time ago several priests of the Roman Catholic diocese of Lincoln, Neb., brought suit in the ecclesiastical courts against their bishop upon charges of unfairness and maladministration. Under the direction of the Propaganda the case was heard by the archbishop's court under the presidency of a priest, Rev. Peter Baart, and the court decided against Bishop Bonacum at every point. Upon appeal to the pope's ablegate this decision is now reversed. The bishop is relieved from censure and the priests who called him to account are sentenced to twenty days of spiritual exercises in a monastery, an act of submission and obedience to the bishop, transfer from their parishes to others "morally equal" and payment of the expenses of the trial. They are also forbidden to divulge the grounds of the decision. This is an important case, involving the rights of Roman Catholic priests with reference to their bishops, and we have seen notice of it in only a single secular paper. We do not like the policy of suppression and we do not believe that Roman Catholic laymen like it any better than we do.

FROM FAITH TO HONOR

American patriotism recalls on Independence Day the work of those who made the nation's progress possible. Washington, Greene and Schuyler in the field, Adams, Jefferson, Hancock in the Continental Congress, and a host of others in their several spheres are the heroes of the time. Personality is the force which molds the world, and never more so than in the first great days of the republic.

Looking back, these great men of our earlier history seem to have moved onward consistently from a great conviction to an assured triumph, but, when we come to a detailed study of their lives, we find not only that they were men of like passions with ourselves, but that the apparent straight line of their public lives was not a straight line after all, but a series of curves deflected and returning. They saw no deeper into the future than we may see today, but they saw the present opportunity and duty clearly. It was only after many doubts and much uncertainty that they reached the providential end to which they had been called. It was prescience, indeed, but not an open vision; wise forethought and steady devotion, not an infallible judgment of events to come.

Only the stern logic of war persuaded Washington that the separation from the mother country was inevitable and desirable. There were dark days when further struggle seemed almost hopeless. The way to Yorktown led through Valley Forge and Germantown, over Brooklyn Heights and along the Brandywine. They did not see the end—these men of our heroic days—they walked by faith, hoping for it and believing in it, but perplexed and troubled by

the uncertainties and oppositions of every day, just as we are troubled by the problems of the present.

It is because of this that they deserve remembrance and glory. If the element of faith had been taken out of their experience, if they had seen every step that was to lead them to the end, they would have been at once less human and less heroic.

Where they stood we stand. With different problems the patriotic and heroic element is still the same. We do not see the end, we see the steps of duty just at hand. Our faith must rest, where their faith rested, in God, who made man for present duty in order to far-reaching hope, God, who upholds righteousness in nations and crowns the faithful observance of the duty which every day requires. This is the true patriotism, undiscouraged though the way is hidden, taking each separate step in full assurance that the path is of God's choosing and will lead where he designs. While this spirit abides the meaning of Independence Day can never be recalled in vain. When this spirit perishes no holidays of civic pride can arrest the decay of the nation's life and strength.

OUT OF SCHOOL

The army of young graduates, just being sent out from our multitudinous educational institutions, is about to learn a lesson. It is a lesson which to many will be a surprise, and which occasionally will have its unpleasant meaning for almost all. It is the lesson of their own small importance. In school or college they have been leaders, partly because of inevitable conditions and partly because of actual attainments. Their fellow-students have looked up to them. Their instructors have given them special attention. The close of their educational year has been celebrated with festivities, and has been described at length to the great world through the press, as if they were persons of national importance.

And so they are in a real sense. Nevertheless, tomorrow, next week, or next month at the latest, they are destined to awake to the fact that the world is going on much as it would if they were not in it. Nobody will move aside specially for them or pay them any great heed. They will be obliged to fight like others for their opportunity of work, and like others they must begin at the bottom, receive small pay, labor through long hours, and obey those who may never have had intellectual advantages but who have mastered their profession or business thoroughly. The drop from pre-eminence to insignificance hardly could be more sharp and disagreeable than it will prove in hundreds of instances.

But this experience is wholesome. It furnishes a fair test of character. It puts to the proof the education, not only in literature but in manhood and womanhood, which has been acquired. The chill of the world's good-natured indifference to one's very existence should serve as a tonic, stimulating one to conquer a place in public respect and confidence. In scores of instances it does serve. But the foremost, after time enough shall have passed to show what each has in him, will not all be those who were most distinguished in school or college. Some of the former leaders will have dropped out of sight. Some of the former rearguard now will have pressed into the van. Sooner or later we find our own

places, and they are not always those which parents, teachers or even classmates foretold.

Let the graduates of this year, and of every year, remember two things. One is that what they have learned is but a small part of all which is to be learned. The other is that their education has been largely a failure unless it has given them an intelligence, a courage, a patience, a self-sacrifice and a high and noble ideal which the uneducated lack.

DR. BROWN'S CASE AGAIN

We publish on another page a letter from Rev. J. B. Silcox, of Chicago, defending the recent action of the Chicago Association in admitting Rev. Dr. C. O. Brown to membership and condemning our editorial of June 17 on the subject. We also print the protest of the minority of the Chicago Association against the action of the majority, and the protest to the same effect sent by the Bay Conference beforehand. For all these documents, particularly to that which states the position of the California brethren, we would bespeak the careful attention of all our readers. We have considered carefully the objections made to our position in regard to the matter. We certainly have no unfriendly feeling towards Dr. Brown or his adherents. But we see no reason to alter our views.

One or two points made by Mr. Silcox deserve brief comment. There is a difference, which he quite overlooks, between the action of the Bay Conference of California as to Dr. Brown and that of the Dubuque and Chicago Associations. The former was action in the case of a member against whom charges had been made. The latter was action upon the doings of another and a similar ecclesiastical body. One such organization is prohibited by Congregational principles from reviewing and reversing the action of another about the latter's own members. If a given conference or association has dealt with any member unjustly the difficulty is internal. He has his remedy but it is not in an appeal to another similar body. To assert that it is to disregard a conceded and a vital principle of our denominational usage. In the case of two churches this would be clear enough. It is equally true of associations and conferences. Dr. Brown still is a suspended member of the Bay Conference. While he so remains his admission to membership by any other conference or association is irregular and disorderly. The Dubuque and the Chicago Associations therefore violated Congregational usage in admitting him, and the recent and unanimous vote of the Iowa State Association condemning such violation is significant and gratifying although not at all surprising.

Whether the question of Dr. Brown's guilt or innocence be first in importance or not, it certainly is not first in order. To overlook this fact is to invite confusion and danger. The warmest sympathy with the most unjustly accused man should not treat lightly the importance of proceeding in the customary and orderly manner to vindicate him. This opinion is not based upon greater concern "for ecclesiasticism than for righteousness." It is based upon common sense and Christian propriety. We are not sticklers for usage merely as such, and we thoroughly believe in the elasticity of Congre-

gationalism, in its adaptability to new situations and fresh possibilities. But this never involves violation of its essential principles, and one of these is orderly procedure along the lines of its working, the sufficiency of which, in such a case as Dr. Brown's, experience has fully and repeatedly justified.

As for the protest of the Bay Conference, it should have had determining weight with the Chicago brethren, especially, fortified as it was by a similar utterance from members of the Dubuque Association, from which body Dr. Brown had presented a letter of recommendation to the Chicago Association. Ordinarily the Chicago Association unquestionably would have had the right to accept the official vote of the Dubuque Association as justifying his reception. But inasmuch as it was a matter of public knowledge that Dr. Brown had not been relieved from suspension by the Bay Conference, so that the action of the Dubuque Association had been manifestly disorderly, and inasmuch as this action had been publicly and plainly rebuked by the Iowa State Association, and inasmuch as the Bay Conference had directly declared to the brethren in Chicago its objections to the reception of Dr. Brown, the history of the case when it came before the Chicago Association had been such as to alter the conditions entirely. Certainly it would have been wiser, more courteous and only in accord with Congregational usage, for the Chicago Association, while expressing, if it desired, its confidence in Dr. Brown's integrity, to refrain from receiving him to membership until he had been restored to fellowship by the Bay Conference, or vindicated by an impartial council.

Congregationally, Dr. Brown's standing has not been affected by his admission either to the Dubuque or the Chicago Association. He remains a suspended member of the Bay Conference. The first thing to be done is for his case to be acted upon by that body, or, if it should refuse to act, by a council. If he be, as is claimed by him and for him so earnestly, entirely innocent, this welcome truth cannot fail to be made plain by such an investigation of the facts. Then everybody will rejoice—and none more than we—and any conference or association may and will welcome him gladly.

GIVING PLACE TO YOUNGER MEN

The recent appointment of Rev. Dr. C. B. Brewster and of Rev. Dr. D. H. Greer as episcopal coadjutors, respectively, to the bishops of the Episcopal Church in Connecticut and Rhode Island may carry suggestion to those responsible for the steady onmoving of Christian interests generally. It is often a mistake to wait too long before training men to take responsible places as secretaries of benevolent societies, professors in colleges and theological seminaries and pastors of important churches. Beautiful and impressive, for instance, as a long pastorate is, its fruits are best conserved when, a considerable while before the harness must be put off, a colleague is obtained who will be prepared to tide the church over the break which must come sooner or later. In these days of rapid changes in church affiliations and in the conditions surrounding even what may seem to be most promising fields of effort, no great, historic church ought to allow its future to hang upon the continuance in life of its pastor, however great his

prestige and success. Business houses foresee such contingencies and import new blood into their management. Our churches and our benevolent societies should exhibit similar wisdom.

The practical difficulty in consummating so desirable a result often arises from the unwillingness of men advanced in years to admit that the interests so long intrusted to them need the assistance that another brain and another pair of hands would furnish. It is not always easy for those who have held the reins successfully to discern the proper moment for making room for another on the box seat. But now and then we have delightful instances of the initiative being taken by a veteran to secure a coadjutor. One who is as quick as his people to see the reason for such a step is sure not to lose an iota of the esteem in which he is held, but, on the contrary, to wield, as senior pastor, perhaps for many years, an influence not second to that which he exerted when in sole possession of the pastoral honors. Such delightful relations as have existed for so long between Dr. Fiske at Newburyport and Dr. Merriman at Worcester and their colleagues are proof that dual pastorates are both feasible and in many cases desirable, while the case of Dr. S. G. Buckingham, than whom Springfield has no more honored citizen, shows that a pastor *emeritus* may retain the affections of his people long after his active service ends. To this fact the South Church abundantly testified when his semi-centennial was celebrated last Sunday. The Presbyterian Board of Foreign Missions has given its sister organizations a good example by bringing recently into its secretarial force a young man of great vigor and promise, Mr. Robert E. Speer, so well-known in Y. M. C. A. circles. The principle which we are advocating has its rightful application, also, to the management by laymen of individual churches. Too often there the official boards are not re-enforced with younger men as frequently as they should be.

THE RESPONSIBILITY OF FREEDOM

The difference between freedom and license still needs to be insisted upon. Not only do individuals, especially the young, mistake the one for the other, and, when old enough to be expected to govern themselves, rush into recklessness, but whole communities sometimes temporarily violate the law of true liberty by illegal and disgraceful extravagances. Witness the recent execution by an Ohio mob of a Negro convicted of a foul crime and already condemned by the authorities. Freedom is not and cannot be unlimited. Its limitations, however, are righteous, useful, necessary. They are like the railings on a bridge, which prevent disaster but do not hinder progress.

A responsibility always exists, therefore, to respect these limitations. This is especially true in national affairs. A nation which claims freedom and boasts of it also is peculiarly bound to try to illustrate freedom of the highest, noblest type. It must accept its liberty as a divine gift, and seek to use it for the truest good of its own citizens and of the world. It must never forget its duty to be an example to other nations.

Freedom lies rather in the spirit than the form. The type of national government makes less difference than some suppose. Our English cousins, for instance, are practically as free a nation as we are, although

they live under a constitutional monarchy. Public sentiment often makes itself felt by the government and compels desired legislation quicker among them than with us. But there must be government. There is great force in the saying that the nation is happiest which is governed least, but it must be interpreted aright. Government must exist, must be vigorous and must be respected and obeyed or true freedom disappears.

Let the Christian and patriotic weight of this truth be increasingly appreciated, especially at the anniversary of our nation's political independence. Let it be recognized that we are not free to make laws recklessly; to use bribes to affect legislation; to choose corrupt or incompetent men to office; to seek purely local at the expense of the general advantage; or to bluster towards weak sister nations, especially while we treat strong ones deferentially. We illustrate true freedom only when we do our best to make our nation really righteous. And the way to do this is to pursue righteousness individually more resolutely.

CURRENT HISTORY

Hurrying the Tariff Along

The Senate has reached the critical point in its consideration of the tariff and must now face the question of securing a revenue which Senator Aldrich raised by his proposal of a tax on beer and tea. The arguments in favor of the beer tax have not been met, but the power of the brewers seems likely to make itself felt in the rejection of the additional tax. We wonder that some of our militant anti-British friends, to whom even the queen's jubilee has been an offense, have not come to the rescue on the ground that the larger part of the capital now invested in American breweries is English capital, so that it will be the "hated Englishman" who pays the tax. It is agreed that a tax on hides must be accepted, in spite of the New England protest, as a revenue measure and to please the West. Altogether the experience of the debate must go far to convince the country that the settlement of tariff rates is a matter for experts, and that the detailed consideration of the matter in Congress is a blow to international good feeling as well as an unsettlement of trade. Whatever rates are finally adopted, importations have already been so large that our markets are stocked with foreign goods enough to last us for a year or more, and we are sending gold abroad again to pay for these premature importations.

The Ohio Convention

The Ohio Republican convention, controlled by friends of the President, renominated Governor Bushnell, approved of the treaty of Hawaiian annexation, sympathized with the Cuban patriots, declared in favor of an "honest dollar and a chance to earn it," by which apparently high protection, especially for Ohio wool, was intended, but took a backward step in denouncing "the violation of the spirit of the civil service act by President Cleveland, which extended its operation beyond its purpose or intent," and demanded "such revocation of orders or modification of the law as will accomplish its manifest intent." This is oracular but threatening. How a good law can be violated in spirit by extending its application to a larger class of similar cases the platform makers did not condescend to

explain. It is a time of reaction against civil service reform, because the managing politicians feel its pinch in their lost control of patronage. From such revisionary utterances the friends of the law will appeal to the often repeated indorsements of the reform by national Republican conventions.

Arbitration Again

It is announced that a new treaty of arbitration with England, shaped to suit the prejudices of the present Senate, is in course of preparation, and that ex Senator Edmunds is drafting it. It must be remembered that Lord Salisbury is to be consulted as well as the Senate and he may not be eager to reopen negotiations. Furthermore, it may be questioned whether the American people are eager for a treaty which will suit the purpose of the Senate minority in limiting the subjects to be considered under a permanent arrangement to the lowest number possible. Nevertheless, the action of the president is welcome, as an expression of the desire of the nation for a plan which shall make international disputes harmless and war practically impossible, and we hope for his success with England and the Senate.

Recent Indian Troubles

It is difficult to learn the real meaning of movements among our Indian tribes in the sparsely-settled Territories of the West. The old idea which nerved King Philip and Pontiac and all the earlier chieftains to battle, hoping that the whites could be exterminated or driven back, has perished. The Indian is cowed. He fights now only under the sense of unendurable wrong. It is this which makes us skeptical of the stories which come to us at times of unprovoked Indian uprisings. There is always provocation where the greed of the white man meets the discontent of the Indian. It was so in Montana, we fear, in the outbreak which we recorded recently, and now the Indian Rights Association calls attention to a specimen of the white man's provocation which ought to make the ears of the authorities tingle. While irrigation works were in progress on the Navajo Reservation in Arizona, fitting it for agriculture, sixteen families of Indians were permitted to pasture their sheep on unoccupied Government land outside the reservation. The supervisors of Coconino County directed the sheriff to "assess" the Indians of the county. He promptly gathered twenty armed deputies and "assessed" them \$5 on every 100 sheep, to be paid at once, although it is usual to leave an interval between the visits of the assessor and tax-gatherer. As they failed to pay, he drove them out of the county with a loss of thousands of dollars in sheep and lambs drowned in the swollen river or chilled in the snow. If this is the way we are teaching civilization to the Indians, it is no wonder that they break out in armed protest now and then.

The Hawaiian Treaty

Public opinion is divided in regard to the desirability of annexing Hawaii. The trend of expression, as we read it, however, is toward an acceptance of the duty of controlling the islands. Japan's protest insists upon the continuance of all her rights under her treaty with the Hawaiian republic. This protest is receiving very careful consideration from the Senate Committee of Foreign Relations, but its reply has not yet been published. There is no evidence that Japan desires to annex the

islands, but she is extremely jealous of her rights as one of the great nations of the earth and of the future of her emigrant citizens, and we cannot blame her for anxiety to safeguard their rights under the new order. The proposed tariff bears heavily, too, upon her trade and she is sore in consequence, as her telegrams of protest show. Senator Morgan, characteristically, proposes to annex the islands by joint resolution of the two Houses of Congress, as Texas was annexed, a process which would require only a majority vote and the signature of the President.

English Jubilee Days

Tuesday, the crowning day of the jubilee of Queen Victoria, opened with what is known in England as "queen's weather." Under bright skies and with every accompaniment of splendor and loyal enthusiasm the great parade followed out the plans made for it with reasonable promptness and without a marring incident. The route of the procession was from Buckingham Palace to St. Paul's, with a pause at the boundary of the old city where Temple Bar formerly stood. At this point the Lord Mayor presented the sword, representing his authority within the city, which the queen touched and returned to him, and from this point the ringing of the cathedral bells accompanied the movement of the queen through the historic streets. The religious ceremony at the steps of St. Paul's afforded the most impressive moment of the day, the solemn worship being led by the Archbishop of Canterbury assisted by other bishops and the clergy of St. Paul's and by the choirs of St. Paul's and Westminster Abbey. At the close of the service the Dean of St. Paul's called for three times three cheers for the queen, which were given by clergy, visiting princes and the crowd of subjects with an enthusiastic will. From St. Paul's the procession crossed by London Bridge and returned to the palace by the Surrey side of the Thames, crossing the river again by Westminster Bridge and the Parliament House. No more brilliant and successful pageant, probably, has occurred in the history of the world than this tribute of the great democratic empire to its beloved queen.

The Naval Review

If the procession of Tuesday was the culmination of personal devotion to the queen, the great show of warships at Spithead was the apotheosis of England's sea power. Drawn up in seven lines, each nearly five miles long, were the channel fleet with a few additions, a few ships from other navies, among which was included the United States steamer Brooklyn, together with some representatives of the great class of merchant steamers which forms the naval reserve. The great fleet was reviewed by the Prince of Wales, who received the foreign officers on board his yacht. Great as was the display, the knowledge that still a greater fleet was in active service in the Mediterranean and at the ends of the earth impressed the thoughtful on-looker. This review, carried through without an accident, emphasizes the most evidently successful element of the present English colonial policy—that of enlisting the support of the colonies in the maintenance of the great naval force, upon which the British empire depends for its security and commerce.

Reviewing the Jubilee

To the jubilee as a whole must be conceded the praise of being the most success-

ful national demonstration of the world's history. This success was popular rather than governmental. London was decorated and illuminated, but not the government buildings. Only on the side of court etiquette and entertainment and the display of military and naval power did the government put forth its power. The House of Commons was received by the queen, but with a lack of personal consideration and honor which awakened loud complaints. The great commercial and intellectual forces which have made the empire had no place in the program of display. The list of jubilee honors was conspicuously, almost cynically, narrow and partisan. It was monarchy, not popular government, which held first place. The speaker of the Commons, in whose person the law-making power is honored, the Lord Chief Justice, who stands at the head of all the courts, the premier, who is the real head of the nation, none of them had invitation or place in their official capacity. The Irish protest excited little comment, but Indian unrest, awakened by pestilence, famine and government interference in the interests of sanitation, has shown threatening signs, which must make the Indian officials watchful and anxious.

A Liberal Manifesto in Spain

The Liberal party in Spain has declared open war upon the present Conservative ministry, declaring that it will abstain from all relations with the government so long as the present foreign minister, the Duke of Tetuan, remains in office. The Liberal Conference also criticised the plans of Cuban reforms proposed by the premier, Canovas, on the ground that they are insufficient, demanded the recall of Captain-General Weyler and the stopping of the reign of terror and devastation which he has inaugurated in Cuba in the name of martial law. A civilian commissary to treat independently of the military commander for terms of pacification and large concessions in the direction of reform and autonomy are also included in the published Liberal program. This declaration of principles must pave the way for Minister Woodford when he arrives in Spain.

The Eastern Question

A step toward the pacification of Crete seems to be indicated in the provisional acceptance of the position of governor by M. Droz, ex-president of Switzerland, tendered to him by the Powers through M. Hanotaux, the French foreign minister. In the meantime the island is divided into two hostile camps, and the Mohammedans now and then leave the shelter of the guns of the warships to make a raid inland. The island evidently needs a strong hand to control its warring forces, or the departure of the Turkish troops, which the Powers will not permit. The Turks are said to have thoroughly stripped the towns of Thessaly in their possession of all portable property, and to have left the harvest, where not reaped for their own use, to rot. Evidently Greece has a heavy price to pay outside of loss of lives, prestige and indemnity for her ill advised opening of the Eastern question. There has been danger of trouble upon the frontier of Epirus, where both Greeks and Turks have been strengthening their garrisons. The sultan has again appealed to Germany for aid in holding Thessaly and has again been advised to yield.

England in China and Africa

Not long ago France made a special agreement with China by which territory on the borders of Tonquin, which opened a route of trade but which China had pledged her word to England not to cede, was nevertheless ceded to France. Using this broken promise as a lever, England has now secured from China the Shan state of Kokang, equal in extent to the French grant, together with a lease in perpetuity of another large tract of territory, the opening of trade routes and the free navigation of the West River, thus opening all south-eastern China to the British-Burmese trade routes. This restores the British prestige and secures a large advance of commercial and political influence. In South Africa the relations with the Dutch republics are becoming less strained. The stories of British occupation of Delagray Bay are officially denied in Portugal and not confirmed in England. The English mission to Abyssinia reports a cordial reception and good feeling toward England on the part of the Abyssinian emperor. The destruction of a force sent from the Congo Free State under the leadership of Baron Dhanis by the Mohammedans in the upper Nile country will be a blow to British plans for their Sudan campaign. A contingent of British-African troops had been lent to the expedition, which was intended to take the Mahdi in the rear. His success in this direction will add spirit to the resistance which must be encountered when the British force from Egypt moves up the Nile.

NOTES

The University of Cambridge has conferred the degree of LL.D. on all the colonial premiers now in England in attendance upon the queen's jubilee.

A riot at Key West in the attempt to lynch a Negro led to several deaths in the crowd, the Negroes of the city making it a race matter and gaining for a while the upper hand, so that the governor of the State made a requisition on the President for troops.

The German emperor is reconstructing his cabinet, Baron Marschall von Bieberstein, the foreign secretary, having been retired while other changes are foreshadowed leading up to a probable change of chancellors. The emperor more than ever seems determined to be his own executive.

At Bristol, Eng., whence John Cabot sailed, a memorial tower is to be erected and dedicated to his memory. At St. John's, Newfoundland, the 400th anniversary of his discovery of the North American continent was celebrated June 24, the United States warship Massachusetts being present and participating. The date and place of the landing are matters which the archaeologists dispute over. The coincidence of the chosen date with that of Victoria's jubilee, with its imperial enthusiasm, has attracted wide British interest to the celebrations.

Among the English novelists of recent years none has made for herself a more individual following than Mrs. Margaret Oliphant, who died June 25 at the age of 69. She wrote many books of unequal merit—stories, histories, like *The Makers of Florence* and its successors, memoirs, including that of Edward Irving, and edited several books of classic foreign literature. In later life her stories took on a tinge of color suggested by her vivid sense of relation to the unseen spiritual world. Her *Little Pilgrim* and its companion visions of heaven and hell are probably the most successful and suggestive imaginative pictures of the soul's life after death which have been written in the English tongue.

IN BRIEF

It's true this time that President Slocum is called to Oberlin, and Colorado will probably add: "And pity 'tis 'tis true."

Some churches are posting the list of their summer supplies on their front doors where he who runs may read. Good idea.

The transportation of the Christian Endeavor army makes a problem for the railroads. In five days twenty-seven special trains will go westward over a single railroad in Utah loaded with Endeavor pilgrims for San Francisco.

We congratulate our Baptist brethren upon the completion of the subscription which frees their missionary societies from heavy debts. Half of the sum of nearly \$500,000 came from the generosity of Mr. Rockefeller, and the balance has been raised by the people.

Commissioner Booth-Tucker of the Salvation Army goes free under a suspended sentence. Upon further complaint of noisy meetings he may be called into court and a sentence imposed. The judge evidently does not propose to lend himself to the making of a martyr.

Although a month has elapsed since the Shaw monument was unveiled it is possible to see almost any hour in the day from a dozen to fifty persons eagerly examining it. Black faces are frequent among the spectators. No single object in Boston will be likely to attract more visitors this summer.

To give a bountiful dinner to 300,000 poor people was indeed a beautiful charity on the part of the Princess of Wales in connection with the jubilee festivities, and the fact that with her own hands she froze a whole quart of ice-cream lends impressiveness to the picture, but where is this army of vagrants going to get its next square meal?

A recent and welcome arrival from Japan is Rev. D. C. Greene, D. D., the pioneer among our missionaries to that country, and still one of the most influential members of the American Board's corps of workers. His furlough at this time is due to the very natural parental desire to see his children, who, since his last visit to this country, have been distinguishing themselves in school and college.

The London *Independent and Nonconformist* may well be proud of its Diamond Jubilee number. Enlarged to fifty-six pages, it furnished a splendid and comprehensive survey of the events and movements of the Victorian era that have had to do particularly with the progress of Nonconformity. Among the contributors were Drs. Rogers, Forsyth, Horton, Rev. C. S. Horne and Mr. Augustus Birrell.

We should be glad to get definite information concerning the number of churches using our Handbook topics in their monthly missionary meetings. The subject for this month, *Noted American Board Converts*, was commented upon at length last week in our department *Progress of the Kingdom*. Any suggestions as to the usefulness and availability of this list of topics will be gratefully received.

A New England pastor, whose resignation has lately been before his church, announced these subjects, which he will discuss at the weekly meetings during the remainder of his stay: *Candidating and Coquetry, Stealing a Minister, Vagrant Pastors, The Pastor and His Pay, and Finally, Brethren*. He evidently means to pave the way for his successor, as well as to instruct his flock as to the proper method of getting their new shepherd.

A sick man in a hospital says he has been visited by a number of ministers who read

the Bible at his bedside. All except two read the fourteenth chapter of John. The other two read the Twenty-third Psalm. These ministers had either a slight knowledge of human experience or a slight acquaintance with their Bibles. One needs to understand both to comfort the sick. The Bible furnishes a large range of appropriate reading for those in trouble.

The secretaryship of a Congregational Club is no sinecure, and inasmuch as more than fifty gentlemen are at present rendering a large amount of such gratuitous service we are glad to note every evidence of appreciation on the part of those who are indebted to them for many a successful meeting. The New Haven Club has just done the handsome and suitable thing by Mr. William M. Parsons, its faithful secretary for four years, in promoting him to the presidency.

Titles count even in Presbyterian Scotland, where in the Established Church it has just been settled that moderators of presbyteries are to be "Reverend," those of synods "Very Reverend," while the moderator of the General Assembly during his term of office is to be "Right Reverend." A serious objection to all this, in England or America, is that it makes the exposition of Matt. 23: 8 ("But be not ye called Rabbi: for one is your teacher, and all ye are brethren") difficult for the average mind.

We do not wonder that the papers are making fun of the jubilee poetry. From Alfred Austin, poet laureate, up, there hasn't been a really quotable and memorable verse written, so far as we have seen, in all Great Britain, and for popular quotation Tennyson is still at the front. It is hardly as great a compliment as we could wish, therefore, when we say that the most spirited poem for the occasion which we have seen was that by Mrs. Spofford, printed on our cover June 17, and widely quoted since by other papers.

It might not be safe to style the gentlemen selected by the committee of the Congregational Union to represent the denomination at St. Paul's Cathedral last week "the six leading Congregationalists in England." But we should hardly care to leave any of them out of the list of our most distinguished brethren across the water. These are the men: Dr. Guinness Rogers, Dr. Parker, Dr. MacKinnell, Dr. Berry, Rev. Alfred Rowland and Rev. W. J. Woods. The last two are chairman and secretary, respectively, of the Congregational Union of England and Wales.

Whether for good or for ill the service of recognition seems to be creeping in in the room of installation. We have noted several such cases of late, where the fellowship of the churches is observed by invitations to be present at the recognition of new pastors, but not in an advisory capacity. The older method is to our mind preferable as more consonant with our traditions and more likely to secure a long and effective pastorate. Even when the church installs a pastor it can always guard itself against his remaining longer than is desirable by a wisely framed proviso in the letter inviting him to the pastorate.

Some of our American editors have been betrayed by disappointment over Harvard's defeat in the Poughkeepsie boat race into regretfully discourteous comment upon Mr. Lehman, Harvard's English coach, who has given time, money and strength to rescue boating at Harvard from its long career of ill success. That he has failed in a single race is nothing in comparison with his success in raising the standard as well as the degree of interest in the university. The simple truth is that to Mr. Lehman the recent boat race owes much of its interest for the general public and his disinterested efforts have won the cordial recognition of all right-thinking Americans.

The unveiling of a bronze statue of Harry Wright in a Philadelphia cemetery recently was the occasion for a gathering of some 1,500 people, all more or less interested in the modern game of baseball, of which Harry Wright was the reputed father. Baseball is an important game and the world is a large world. There have been claims to recognition by statue accorded to upon lesser grounds than that of the invention of the national game, and the orator of the occasion may have been quite right, if slightly grandiloquent, in declaring that, "long after the names of many military heroes and gifted statesmen shall have been forgotten, will the sports of our nation be the enjoyed inheritance of remote posterity."

The situation in India is still distressing, as these words, under a recent date, from one of the missionaries of the American Board connected with the Mahatma Mission show:

I hope from the bottom of my heart that the rains will come freely now in about two weeks or at most in three weeks, and that we shall see a gradual decrease of suffering. The suffering has not been so intense in this part of the country as further north, but it is only by the extraordinary exertions of Government spending money like water that starvation has been very exceptional in this part of the country. If Government had not established these relief camps and so given everybody a chance to earn at least enough to keep soul and body together I think I should have run away somewhere for I could not have stood the sight of the hundreds of people slowly starving to death.

Among the many memorable sermons preached by Dr. A. H. Plumb during his long pastorate at the Walnut Avenue Church, Boston, two recent ones have possessed special significance—one on Children's Day from the text, "Her children rise up and call her blessed," the other on Guardian Angels, suggested by the unveiling of the Shaw Memorial. From the latter we have quoted liberally this week. Since the large accessions to the membership of his church this season (the twenty-sixth year of his pastorate) of many of the children and youths upon whom he has so long pressed home their personal duty to Christ, Dr. Plumb has seemed to his people to be re-baptized with the Spirit, while the large demands made upon him in all lines of denominational work have only seemed to renew his youth.

Our good friends of the Boston *Transcript* seem a little at sea. Their editorial on June 24 about Dr. Gordon was misleading. Nobody has "attacked" him or made him "a target," and the articles upon him and his recent book in our own columns by Drs. Stimson—not Simpson, as the *Transcript* calls him—and Packard and his rejoinder have not constituted any such "controversy" as the *Transcript* declares to be going on and exciting much attention. The three eminent divines are perfectly friendly and each of them desires to make truth plain rather than to confute an antagonist. Can they not argue good-naturedly with one another, even though they exhibit earnest and opposite convictions, without being described in language implying that a theological conflict is upon us? By the way, all interested in their theme will find in our Readers' Forum this week a communication well deserving attention.

Premier Stoiloff of Bulgaria has requested Signor de Quarenghi, an Italian mathematician, to prepare a plan for substituting the Gregorian calendar for that of the orthodox church. This is a first step, it may be hoped, toward a reform of the calendar by Russia and the other Eastern Christian countries which are now twelve days behind the West in their "old style" reckoning. The Julian calendar, still followed in the East, reckoned the solar year to be 365 1/4 days long, an overestimate of slightly more than eleven minutes. In 1782, under the leadership of Pope Gregory

XIII., the Western nations annulled ten days, leaping from the 5th to the 15th of October. Popular misunderstanding and clamor is no doubt what the governments fear in making the change. In 1782 there were riots even in England and mobs paraded the streets, shouting, "Give us back our eleven days!" The error is corrected in "new style" reckoning by omitting the leap year in years divisible by 100, so that 1900 will be a leap year in Russia, but not in France or America.

Sixty years ago Mary Lyon, one of America's uncrowned queens, laid the corner stone of an institution whose fame has spread to the ends of the world. Her reign was over the mind and the heart and a vast host has been vitalized by her life. On Wednesday of last week she reappeared in a manner that bordered on the supernatural. On that day, in connection with the graduation exercises of the college, the corner stone of the new Mary Lyon Administration Building, on the site of the edifice destroyed by fire last September, was to be laid. Only a few moments before the time for the ceremony the workmen, who had been digging several feet below the old ruins, found a crayon portrait of Miss Lyon. The frame was blackened by fire, but the picture still remained in position. The turbaned head, the sweet face, the speaking eyes were unharmed. The architect looked upon it as Professor Petrie would upon the bust of Pharaoh, and hastened to fasten it on a frame just over the corner stone, and when the trustees, faculty and guests arrived she was there to welcome them and to share in the joy of laying the corner stone of a building which is to bear her name and perpetuate her work. A hush came over the great throng as if the dead had come to life.

CURRENT THOUGHT

AT HOME

The *Jewish Messenger*, referring to the current agitation among its people in favor of a return to Palestine, known as "Zionism," remarks that it "would be the last to discourage any efforts to aid honest colonization in Palestine, but there is a nearer duty, especially to American Israelites. We must Americanize the colonies of immigrants who have established Ghetto conditions in every city, large and small, and who, left to themselves, are endangering not alone their future, but the future of the children of American Israelites as well. The Jew has always been noted for his practical sense. He will surely not be foolish enough today to forget the nearer duty at home, in the crowded city centers of the land, where one is hardly aware that he is in America, so essentially foreign is the atmosphere. There is more poverty among the Jews of New York than in Jerusalem. Which first requires intelligent help? Where lies the nearer duty? Answer, ye Zionists, Nationalists, Maccabees, Pharisees."

The *Christian Leader*, in speaking of the qualifications of the ministry, goes to the heart of the matter, as follows: "Ebenezer Fisher, 'on whom the fall of man made no impression,' founded the Canton School on the theory that we need a ministry saturated with Christian Universalism—he usually prefixed the adjective. In whatever else our ministers might come short, in this particular one there would be no failure, no serious lack, if he could prevent it. Of course he could not always prevent it. . . . The minister who knows Plato and Bacon and Shakespeare and Darwin and Matthew Arnold, and also in these days—however it might have been in the Ephesus of the apostles—is yet to learn whether 'there is a Holy Ghost,' may indeed take the vows of a minister and wear the title, but he is an offense to the Almighty."

In answer to a teacher in the public schools of the city who asserted, in defense of his right to live as he pleased outside of school on the

ground that he had hired his time to the people of San Francisco to teach science and not morals, that he had entered into a contract to teach arithmetic, "not the morals of arithmetic," the *San Francisco Evening Post* says: "This teacher, whoever he or she may be, has not the slightest conception of the office performed by the teacher. The public schools are merely the nurseries of the homes of the city. The teachers are performing the sacred office imposed by nature upon the mothers of the race. They must in private life exhibit the high, noble and dignified virtues of motherhood. Their misconception of the influence of their example upon the after lives of the pupils who come under their formative influence should make their places vacant in less than a week."

ABROAD

Liebknecht, the leader of the German socialists, writes in the Berlin *Neue Zeit* (as quoted by the *Literary Digest*) as follows of the slow progress of socialism in England: "The common people are poorer and live worse in England than in Germany, and there are more socialist bacilli in the former country than in the latter. Yet the bacilli do not increase fast enough. This is easy to explain. The English police do not assist in breeding them. In England you may hold meetings as much as you like, keep on speechifying until the speaker and the hearers fall in a fainting fit, rail at the queen to your heart's content and call the ministers of state all the bad names under the sun without police interference. You may utter as many insulting remarks as you please about the royal family and you will not be arrested for doing so. All this prevents socialism from gaining strength. An *Umsturz* party cannot thrive under such conditions."

The *Christian* declares that "it is not fewer ministers we want but a better distribution of them. Home has more than its proportion, and the over-supply is not favorable to the spread of the gospel where it exists. Our college tutors would do well to direct the thoughts of students to the needs of far-off lands. The home ministry would be improved by larger numbers of students, and the best of them, entering heathen fields."

Commenting on the expulsion from the Established Church of Scotland of Rev. Arthur Robinson of Kilmun, the *Christian World* says: "The present Archbishop of Canterbury scandalized Anglican orthodoxy by his contribution to Essays and Reviews; Dr. Norman Macleod, afterwards the idolized leader of the Scottish church, when a young man narrowly escaped the fate which has fallen on Mr. Robinson. R. W. Dale and Thomas Binney, pillars in their prime of Congregational orthodoxy, were in their salad days the subjects of most portentous head-shakings amongst the leaders of their communion. It is singular that so enlightened a body as the Church of Scotland has not learned the lesson of all this. There is always more trouble in breaking to harness a high mettled steed than a cart horse. But it is worth the trouble. A little kicking over the traces at the start is nothing compared with the splendid running to be got out of the thoroughbred later on."

For real pungent and pertinacious defending of the older orthodoxy we know of no journal in Great Britain which approaches the *Christian Leader* of Scotland. The bare mention of the higher criticism acts as an irritant. This is the welcome which the *Leader* extends to Professor Denney: "The Free Church of Scotland, to which Scotland and the world owes so much, seems not to have lost its taste for the effeminate, pretentious, unbelieving scholarship to which it owes the blight under which it withers. It has added, in the person of Dr. Denney, one more to the array of professors who can no longer believe in a fully inspired Bible. Have the leaders of that church ever faced the question of what the fruit of this action must be?"

CULTURE IN THE CHRISTIAN ENDEAVOR SOCIETY

BY MARY BEESSE FULLER

The time is past when any intelligent individual needs to be told about the wonderful growth, organization and extension of the Christian Endeavor Society. It is thrust upon him in all degrees of active presence from the Sunday church notices, through local, union, district, State and international conventions. One year he may by means of half rates travel to one side of the country and rediscover his Pilgrim ancestors. Another summer he is transported to see the Domes of the Yosemite Valley.

There is no doubt that this organization has met one of the greatest needs of the church. The young people learn here to enter into service by actually serving. The old way of stifling expression, whether of theoretical or practical experience, till the experience was considered ripe could produce only stunted and dwarfed results. The deacon drone style of prayer meeting is no longer permitted because the young men learn Sunday evening at 8.30 how to help Wednesday evening at 7.30. In one church the concert of missions is wholly planned and conducted by the young people.

The social committee, the missionary committee, the lookout committee—all these, while working within themselves, carry on also the active work of the church. The Christian Endeavor pledge gives the society a spiritual standard of ideal solemnity and power, while its simplicity of form does not frighten away the most ignorant young man or girl who wants to be known as a Christian. The fellowship of an organization of such size, reaching around the globe and numbering in the millions, is an inspiration indeed, yet it is in the very numbers and popularity of the organization that a great danger comes. Because we realize the mighty possibilities of this society in the present growth of God's kingdom, we also realize its difficulties and problems. So my conviction is deep that if the energy of the society is to be saved from dissipation, if frittering is to be kept from its business and formalism and phrases from its spiritual life, then must this keynote sound again and again—"Personal responsibility."

At the international convention in 1895 it seemed to me that every reporter, street car conductor and critically-poised citizen of Boston had but one word to use in describing the convention. That word was enthusiasm. Thinking how much the same word was used to describe all the Christian Endeavor conventions, I became very anxious to know what was its innermost meaning and significance in this movement. "Complete possession of the mind and energies by a cause, subject, person, etc."—thus says Webster. I pondered. Was it that which the headlines meant—"Huge gatherings," "Great Enthusiasm," a million small flags marked Christian Endeavor, tents, the largest extent of canvas ever stretched, and Scatter Sunshine losing its limits of church walls and filling the air of street cars, official buildings and stores—was that what it meant?

The outward energy was there surely, but how many using the word stopped to consider that most of the flags were waved by stores seeking patronage, that thousands visited the tents for curiosity, and hundreds coming on the Endeavor trains never attended a meeting. With how many was

there any personal responsibility as they joined in the singing? What did they bring in their lives from this gathering for the next year? How much of this enthusiasm vanished in thin air? The same questions are true of the lesser gatherings down to the Sunday evening meetings. The members have the outward energy to carry their bodies there; how much of the "mind is possessed," to use the dictionary definition? It is the mind which expresses the personality and carries the responsibility. There may be one hundred persons who sing loudly at a meeting, but only ten whose "minds are possessed" with the true Endeavor cause and who, consequently, forward the purposes for which the society was founded. The harm of outward expression without the inner thought means individuals without consecration, Endeavor Societies without life.

The only safeguard, then, of the Christian Endeavor Society lies in putting the emphasis on the last clause of the definition of enthusiasm—"possession of the mind." The result of a mind possessed and trained to grow in the knowledge of any subject is culture. Turning to the dictionary again we find "culture" to mean "enlightenment and discipline acquired by mental training." I suggest a few definite lines in which the members of the Christian Endeavor Society must have this mental training, must use their minds to make their membership more than a form, to fulfill their pledge and to show that they are indeed possessed by the person of Christ, the subject of his church.

The first of these lines is Bible study. How many of the Endeavorers know any more about the historical meaning and connections of the verse they give in meeting than they knew when they recited it as a Golden Text in the infant Sunday school? No student of the history of France would think of quoting any words of one of its rulers as a law for his own government without knowing the circumstances under which the words were said and the condition of affairs in France at that time. Why should this thing be done by a student of the kingdom of God? Certainly this kingdom is not the same as the kingdom of Israel or of Judah or of Rome. Men of great scholarship and reverent spirit are finding the true facts about the history and geography, the characteristics and customs of the Hebrew race. There was never such an opportunity for the Endeavorer to realize the close connection between historical and devotional study of the Bible. Particularly is this true with regard to the life of Christ. Read a book like Stevens's and Burton's *Harmony of the Gospel*, or make your own harmony. An Endeavorer as familiar with the order of events in Christ's life and the people he lived among as he is with George Washington and the soldiers of the Revolution will grow into an unconscious reflection of Christ's character.

Another line of mental training which has been left too much to dust and theological seminaries is church thought and history. It means something that books on these subjects dare to appear in bright red covers and of the same size as a novel, instead of in mournful black bindings and unattackable hugeness. One hears occasionally in an Endeavor meeting quotations from Augustine, Luther, Athanasius. How many listeners have any idea how much of their form of belief, or what words they have al

ways heard in church creed, come from these men? There is a very small proportion in any society who would not understand and enjoy a book like D'Aubigny's *History of the Reformation*. Even Mrs. Charles's books will give to many a wider outlook, a realization of the gratitude and reverence they owe to The Heroes of the Faith. Their supplement thus made must give new meaning to Heb. 11. The grand old church hymns will then have a fresh force, never to be obtained by the modern jingles.

I scarcely know how to separate the subject of missions, the next line of training, from church history, for one doesn't like to indicate any place where church members ceased to be missionaries. But we know that "missionary extension" in the future must rely for its best help on the knowledge of missionary extension in the past. And there is nothing except the study of the life of Christ which can deepen the spiritual life of a society, make it practically useful and keep alive the sense of individual responsibility like a genuine interest in missions.

All Endeavorers know how Columbus discovered America, and Balboa the Pacific Ocean. How many know who carried the knowledge of the Person about whom their enthusiasm centers to India, to China, to the Sandwich Islands? Who Francis Xavier is, Count Zinzendorf, William Carey or John Paton? One hundred accounts of other lives, real and fictitious, are read to one account of a life so "possessed" with Christ that it must seek out the places where his name had never been heard. If an Endeavorer belongs to a society helping to support a missionary, is that missionary a real person to him? Does he understand what he is doing and where? Money given with intelligence and prayerful interest will be the only kind of giving that really "blesses him that gives and him that takes."

How many Endeavorers have missed the opportunities for education they wanted? Do these realize what they are gaining when they get out of the routine of their own narrow experiences and plan a missionary meeting? If the following words of Professor Wood of Smith College, in the *Student Volunteer* for January, 1896, were realized, there would be no difficulty in having missionary meetings once a month. There would be a rush to be on the missionary committee. The boards would no longer mourn over the swallowing up of the mission bands by the Christian Endeavor Societies and the disgraceful deficit ensuing.

You need missionary study for culture. The thing in the Christian world today that can give the widest sympathy and so the broadest culture is the study of missions. Culture prides itself on being cosmopolitan and derides the provincial as Philistine. Will some one tell us what is more cosmopolitan and less provincial than the state of mind that can enter into sympathy with the antiquity of India, the ambition of Japan, the conservatism of China, and not less than the demon-frighted superstition of Africa, and all, not for mere curiosity, but that, while appreciating any good they may have, we may know how to bring them something better? I repeat that there is no agency in the modern world that brings a truer culture than mission study. Why do we not stand up and boldly claim our heritage?

May each Endeavor individual and every Endeavor Society wake up to the privilege and necessity of growth in knowledge of the Lord Jesus and his influence, which is true Christian culture.

St. Gaudens's Angel*

The Shaw Monument and Supernatural Interposition

"The angels do always behold the face of my Father which is in heaven."—Matt. 18: 10.

Every member of this congregation who has not made a pilgrimage to a certain shrine will be sure to make it soon. Every one who has already made it will often seek to make it again. We all shall join again and again in that multitudinous and almost unpausing procession of innumerable pilgrims from near and far which began to move last Monday morning, and will never cease to move for many generations to come, going up to look upon one of the sublimest representations of moral grandeur ever unveiled to human eyes, upon the powerfully impressive symbolical portraiture of one of the most remarkable forward movements of divine Providence in the elevation of mankind.

As we look upon the figures fashioned in enduring bronze, the representatives of two races moving forward together under one high and sacred impulse to brave death together for the holy cause of human freedom and a government of law, we shall agree that by far the most wonderful feature in this work of art, all of whose features are truly wonderful, is not the calm heroism of the youthful commander casting in his lot with the fortunes of a despised race; not the serried ranks of brave soldiers pressing on to save a nation which had made them slaves; not the banners, the guns, the spirit stirring drums; not the horse "which smelleth the battle afar off, the thunder of the captains and the shouting"; not any or all of the dread paraphernalia of war, eloquent as it all is as the symbolism of power. No; the one feature of the whole magnificent and imposing pageantry, which exalts and spiritualizes it all, is the floating figure above the throng—a supernal form—which by its sympathetic presence and emblematic insignia links in all these earthly and transitory objects with a higher, a supernatural world, transcending our senses, unseen but eternal.

This noble work of art gives the lie to the gross materialism of our time, which seeks to eliminate all spiritual forces from the philosophy of the universe, and would leave us hopelessly entangled in the wheels and cogs of a mighty mechanism merely, blindly and remorselessly, grinding out the phenomena we call life.

And how poor and mean, how contemptible, is the mood of the hour, in which men sneer at the supernatural, and scoff at the thought of celestial interposition, intelligent and beneficent, in human affairs.

For the moment a great soul masters the idea which really rules in any one of the momentous changes which mark the progress of mankind, and would fasten his true conception on the glowing canvas, or make it live in marble or in bronze, he is compelled to rise into a higher realm, and somehow or other to lead us all there. This he does, now by the rapt and far-away look of ecstasy he gives to the human features he depicts, now by the solemn air and bearing by which he shows how man's soul is often weighed down with problems too big for one so lately born to firmly grasp or securely

hold. Perhaps he gains his end by the upward glancing of the inquiring eyes, or by the appealing gesture of the lifted hand in the figures he carves, or he tears away the veil which hides the invisible and boldly brings forth some exalted being of celestial mien, the personification of some human excellencies lifted into superhuman rank, and called, it may be, the spirit of fame, or of compassion, or of victory. Then at last the artist seeks to give utterance to the indubitable and momentous fact that things are not what they seem merely, that above and behind all which appears there is a subtle power which intelligently guides the movements we discern—a power which energizes and controls the mighty forces on which men fix their thought, forces which men are wont to delfy as a mere impersonal tendency, operating under inexorable and unchanging law.

And as men high and low, of every grade of culture, stand and gaze on the masterpiece of genius, by which the supernatural has been made to struggle into a visible form, by common consent they all yield to its amazing power. Humanity confesses the justice of the endeavor, and is thrilled and awed by the relationship human nature is there seen to sustain to that which is above nature and which points to nature's God.

For no one thinks of saying it is only a pretense—there is no sad-faced being called fame, robed in flowing vestments, bearing poppies, the symbols of death, with laurel for the victor's crown, and moving in mid-air above the heads of doomed heroes marching to their fate. For the heart answers, What if there is not? There is something answerable to it, and something more, too, than a mere imagination, poetic, romantic, clothing in the attributes of personality an intangible idea. No, no; in very truth, in solemn reality, we have to do with principalities and powers.

We have to do with God. It is flying in the face of human nature to deny man's belief in the supernatural. It is a futile endeavor thus to tear from man's brow this diadem, his distinguishing glory. Always and everywhere man will listen to the low voices which come to him in mysterious whispers out of the infinite depths around him, and in the deepest recesses of his being awake a responsive thrill, deep calling unto deep.

We have to do with celestial beings. In yonder city of the dead mark the proof of anticipated companionship with exalted races. Stand before the sculptured effort to depict the departing soul. It is clothed in a human form still, yet etherealized; loosened are the chains of its bondage to the earthy. Robed in flowing garments, the gently waving motion of the hair, the backward sweep of the enveloping drapery, indicate a slowly rising forward movement through the air towards a distant scene on which the eyes already rest with pleased expectancy, for the marble face is made to glow with eager anticipation of the entrancing prospect on which the gaze is fixed. The parted hands, by a simple involuntary gesture, tell the happy surprise the soul is experiencing, as, by an unconscious flight, drawn by an insensible, sweet attraction, it

steadily approaches a vision of celestial loveliness, a revelation of heavenly glories, perhaps a joyous company of beloved friends, long mourned as absent but now to be restored, a glorified throng surrounded by tuneful angelic choirs and eagerly awaiting the advent among them of this long-expected friend whom they are now to welcome into the paradise of God to go no more out.

The heroic Paul cried out, as he drew near the martyr's doom, "We are made a spectacle to angels," finding comfort in the sympathy and aid of the angelic legions, who were looking down on all his conflicts and toils.

And when a brave young Massachusetts soldier, forsaking his fair bride and sending farewell to parents and friends, rode forth to yield his life for his country's sacred honor, why may he not have been strengthened by the spirited exaltation imparted through the aid of an unseen presence hovering ever him, as the sculptor's art has shown, not indeed of the spirit of fame, but some puissant angel of God, such an one as came to the relief of another young man of lofty mold and temper in olden time, a messenger who we read was caused to fly swiftly and who touched the youth about the time of the evening oblation and said, "O Daniel, I am now come forth to give thee skill and understanding, for thou art greatly beloved." "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"

As the angels sang at the Saviour's birth, as they told us at his tomb whither he had gone, as they bade us at his ascension look for his personal return, as they always break forth in loud hallelujahs of heavenly joy whenever one sinner on earth repents and turns from sin unto God, we may well understand that their chief interest in the affairs of earth is in the progress of the redemptive interposition of the Son of God. "These things the angels desire to look into," said Peter. In their eagerness to study the great things of God, they bend down over the battlements of heaven to discern more narrowly the contest here between the kingdoms of darkness and light; or, if bidden, they joyfully hasten to any hard pressed scene of critical war, whether in the siege Satan's minions lay to the fortress of Man-Soul in some one individual life, or on some blazing rampart of battery thundering against the advancing army of freedom and human rights. Whether here or whether there, they hover over us and fight for us, in ways to us unknown but mighty through God to the pulling down of strongholds.

Fort Wagner now lies beneath the encroaching sea, where all vain breastworks against humanity's advance will eventually fail. It is only because a siege or a charge on the field of arms bears on the progress of Christ's reign that the conflict takes on high interest for noble souls, for we read of the Captain of our salvation, "In him all things consist." In his advancing purpose and in his comprehensive plans all things stand together in mutual relationship, conspiring in a common aim.

And true art reaches its highest function when it unveils to us the invisible and

* Portions of a sermon preached in Walnut Avenue Congregational Church, Roxbury, June 6, by the pastor, Rev. A. H. Plumb, D. D.

shows us the lofty intelligences of inferior races conspiring with us in promoting the one purpose of our common Lord.

"The first and noblest use of the imagination," says Mr. Ruskin, "is to enable us to bring sensibly to our sight the things which are recorded as belonging to our future state or as invisibly surrounding us in this. It is given us that we may imagine the cloud of witnesses in heaven and earth, and see, as if they were now present, the souls of the righteous waiting for us; that we may conceive the great army of the inhabitants of heaven and discover among them those whom we most desire to be with forever; that we may be able to vision forth the ministry of angels beside us, and see the chariots of fire on the mountains that gird us round."

WHAT CHRISTIANITY MEANT TO A CONVERTED JAPANESE

BY H. L. READE, JEWETT CITY, CT.

He had come from the university to his American home to spend his vacation. Sitting at dinner one day the morning mail was handed in. One of the letters was for him. Its contents moved him greatly. Tears fell fast. Apologizing for his emotion, the meal was eaten in silence, none knowing what to say. That afternoon I ventured to ask him about the letter. This is its story.

The young man at my table was a Christian Japanese. His conversion, his sanctified ambition to reach heights in scholarship, his success in the educational institutions of his own country and, finally, his standing among students in America and Europe show what divine leadership, wasting nothing and ceaseless striving for the best will do for a young man.

At his American university there were six other Japanese—all rich and none of them Christians. There came to the States a countryman of theirs seeking knowledge of a business which he proposed to follow in his native land. He belonged to the tradesman class and was poor. He had worked his way from Yokohama to San Francisco, and from that Pacific city East. He was below the medium size and bad looking at his best. Somehow he made himself known to these seven students, and indirectly made his appeal for temporary aid. Six of them spurned his proposal. One did not. He was the Christian, the best scholar of them all, but largely dependent on others for help.

This student thus reasoned, quoting his exact words: "If I be Christian I must do what Christ would do. If Christ be here, he would be him friend. So I must be same." Acting upon this decision he first sought for his needy brother shelter, then a place where he could begin. It was a slow quest—two young men in a strange city, one wholly ignorant of the language, the other nearly so—but as the Japanese student told it: "I be pray that He tell me where I go, then I go where He to my mind speak." A place was found. What other issue was possible?

But this was not all. "I feel I must tell him about Christian," was the second step. So every Sunday he invited the idolater to his room, read to him in his own tongue the story of the crucified One, prayed for him and, after a little, with him, gave him a New Testament in Japanese, and enjoined

upon him that he read portions of it each day.

With his employers the apprentice remained several months. They became interested in him and finally commended him to friends of theirs in an inland city, where advantages and compensation were both better.

Three months after entering his new place of service the letter read at my table was written, and this is the translation as made by my student: "I am so glad tell you I was become Christian. I was not much pleased when you tell me about the Christianity, and tell me read book. But you good so to me. I must read book. So I kept read it till I want be Christian. I feel in heart great load. It make me sorrow. Then I pray on my knee. Then the great heavy went away and I feel I be another man. Before when I work or on street I was lone. Now am never, and my heart be light all time. I love everybody and want everybody have the Christianity. I thank you long as I live. My heart so full I cannot much write."

That afternoon a letter was written to the Congregational clergyman nearest his place of work. The minister immediately found him, soon received him into his church and today the befriended man is successfully serving the Master in his own empire.

THE KINGDOM OF GOD AND THE LOCAL CHURCH

BY REV. NHEMIAH BOYNTON, D. D.

An address not long ago before the London Congregational Union upon Suburban-ity, by Rev. E. Griffith-Jones, suggests the parity of problems concerning church extension in England and America. In London, as in every large American city, the suburbs are sapping the religious life which yesterday flowed so richly and strongly through the swollen veins of the metropolitan church; the tide of humanity sets predominantly toward the city; that of financial ability, social prestige, and what of religious strength these possess, is on its way to the suburbs. This is distinctly, in either aspect, a movement which cannot be stayed more effectually than the resolute Mrs. Partington and her historic broom could stay the inflowing Atlantic; to chastise the movement with the limp ferule of loud sounding speech is but the modern version of the ancient, royal and absolutely ineffectual attempt to discipline the bridge destroying Hellespont by a public scourging, and to chain the restless waves by sinking a few fetters in the depths!

This movement, irresistible in its cumulative strength, is not of antichrist. It is a step toward the realization on earth of the kingdom of God; it will be welcomed by all who realize that the coming of the kingdom of God is of infinitely greater concern than the strengthening or the weakening of any local church. "The atomic theory of church life," said Mr. Griffith-Jones in concluding his address, "has failed. We must rise to the social theory and turn it into practice; only so shall we meet the conditions of this complex and shifting march of population; only so shall we seize our grand and glorious opportunity; only so shall we fulfill the high call of him who has sent us to labor in his vineyard."

The local church is an incident of the kingdom of God; it is not an essential ingredient; it exists for the sake of the king-

dom of God, not the kingdom of God for it. In utter loyalty to the kingdom, the local church must be willing to increase or decrease, to change its method, to adapt itself to its vicinage, to send its members to strengthen new enterprises even when such strengthening means temporary and perhaps permanent weakness to itself. The local church must be willing to stay and fight a heroic battle or go and occupy new territory, as the interest of the kingdom may demand, and no considerations of history or tradition, no behests of preference or of inclination, can righteously restrain a loyal church from a willing, a cheerful, a heroic acceptance of its mission.

Any church would be willing to blossom as the rose for the sake of the kingdom; for the sake of that same kingdom, be it loyal, it must be willing to be buried or, if necessary, blotted out! Very much of the responsibility for the appreciation by the people of such an estimate of the place of the local church in its relation to the kingdom rests with the minister. He is the leader; he holds largely the reins of power; his great temptation is to make the chariot of the Lord a delivery wagon for his own private interests; and if he be a companionable driver, gifted with the genius of comradeship, his church will usually accept his feats of horsemanship long after the keen-eyed ones discover that he is on the wrong road. He can, and he often does with his Jehu-like driving, overturn the Lord's chariot where accident is entirely unnecessary, and his upturned, demolished omnibus by the side of the ecclesiastical highway stands for years as the monument of his folly.

A gentleman crossing a ferry in Scotland fell overboard, and with great difficulty was rescued by the old ferryman. To his profuse expressions of gratitude the calculating, cold-blooded attendant made answer, "O, I wasn't thinking so much about you as about the good name of my ferry!" Thus a petty spirit of self interest will sometimes mount the very supremacies of life, and drag its richest services into the mire and squalor of its own bubble-bursting conceits!

There is a kingdom of God; it is coming; it is here; to see it is a minister's business; to welcome it his inestimable privilege; to speed it his supreme obligation. Whether his salary goes up or down, whether his congregations increase or diminish, whether his changing situation suits him or not, yet if with a prophet's eye or without it he discovers his adjustments (let him not dare to call them sacrifices) ministering to the coming kingdom, he is bound by the silver cord of his faith to glory in his gracious privilege to comfort his soul that he is doing the King's business, and to believe that to be able to retreat in good order upon one part of the field of battle is just as essential to success as to advance against the enemy double-quick step upon another; for it is the kingdom which at all hazards and by any sacrifice is to come, and in that great consummation the soldier who, faithful, loyal, brave, returns upon his shield is to have equal honor with him who, unscathed, returns with it.

I am a thorough believer in subjecting the Bible to the most exhaustive criticism, but as yet I am utterly unprepared to accept any one of the shifting and unconvulsive results of present scholarship.—Rev. Dr. George F. Pentecost.

Beloit's Semi-Centennial

A Memorable Festival Week for the Wisconsin College

Last week was a great week for Beloit and its alumni, a goodly number of whom gathered to share in its memorial festivities. The town was in its best dress; the college buildings were suitably decorated. Commencement at Beloit has become a synonym for sweltering heat, but, as if ordered for the occasion, this year the days were all that could be desired. Hospitality, for which the town is famous, was unstinted, and the meetings of classmates long separated were frequent and glad.

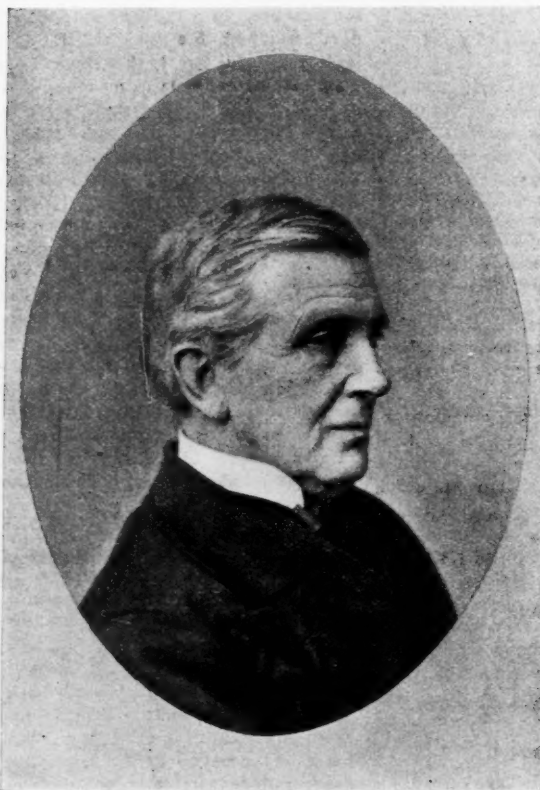
An Epitome of Its History

The character of the college is suggestive of New England history. In October, 1836, largely under the inspiration of Dr. Horace White, father of the present editor and owner of the *New York Evening Post*, the New England

in a year or two, were opened, and the idea of a college at no distant day was cherished.

In 1844-5 four conventions, representing Wisconsin and Illinois, met in the old stone church in Beloit to discuss the feasibility of founding a college. The difficulties to be surmounted were extreme. There was little money in the territory, but the New Englanders had determination and faith. They believed in higher Christian education and they knew they could not have it without the Christian college. The first stones of the foundation of what became Middle College, for a long time the only building on the campus, were laid in the autumn of that year, and June 24, 1847, in the presence of a great concourse, the corner stone was laid with a faith which, at the distance of only

a million dollars has been secured. As Prof. Robert C. Chapin, son of the president, said in his essay on the epochs in the history of the college, the college has passed through four well-defined periods: first, the formative, in which the struggle for life was carried on and the character of the college determined; then the war period, extending, with its influences, to the close of 1873. The third period, the period of intensive growth, embraces the later years of President Chapin's service and extends from 1873 to 1886. The fourth period, of which the end is not yet, begins with the inauguration of President Eaton and may be termed the period of extensive growth. One of the changes introduced during this period, after prolonged discussion, was the opening of the doors in 1895



REV. AARON L. CHAPIN,
President from 1849 to 1886



PRESIDENT EDWARD D. EATON

Emigrating Company was formed in Colebrook, N. H. Between six and seven thousand dollars were subscribed for the stock. Dr. White was sent West to select a place for the settlement. The purpose was to find a home, not to speculate. During the year 1837 the present site of Beloit, in the territory of Wisconsin, which had a population at that time of less than 30,000, was purchased, and arrangements were made for its occupation. The story of the long journey from New Hampshire to the shores of Rock River, the hardships to which delicate women were exposed, some of them carrying babes in their arms, their lack at times of food, the patience and heroism with which these sufferings were endured, form a chapter in the early history of Wisconsin worthy of being put by the side of Bradford's *History of Plymouth Plantation* or of Winthrop's *Journal*. As early as 1838 a charter was obtained from the territorial legislature, which then met at Burlington, Io., for a seminary of learning. Schools, at first private but becoming public

half a century, seems almost sublime. There was no money for the building, but there were strong arms and willing hearts. Labor and barter finally raised the walls and finished them so thoroughly that to this day it is said not a crack in them has appeared. Nov. 4, 1847, five young men who had been in the seminary under Mr. Merrill formed themselves into a college class with Mr. Merrill as their only teacher. In the spring came such men as Joseph Emerson and Jackson J. Bushnell, the former from a tutorship in Yale College, the latter from a professorship in Western Reserve College. Rev. Aaron L. Chapin was chosen president in 1849. For thirty-six years he remained at the head of the college, till the successor which he himself had selected, Rev. E. D. Eaton of the class of 1872, was ready to assume the burdens. Under his leadership the number of professors has rapidly increased, the curriculum of study been enlarged and varied to meet the demands of the times, half a score of buildings have been erected and an endowment of more than half

of this conservative institution to young women, the condition being that only those who were fitted to enter the Freshman Class and to do college work should be received. Thus far the testimony is wholly in approval of the step taken. Next year there will probably be eighty young women in the various college classes.

The Jubilee Week

The exercises began Saturday evening with prize speaking by the young men in the First Congregational Church, where the public exercises of the college are always held. The appearance of the speakers was manly. It was evident that they had been well trained. The same evening witnessed the giving of the diplomas to the graduates of the academy, most of whom will enter the college the coming year. Special prizes were also announced.

The baccalaureate, from Isa. 32: 2, on Manhood, is universally admitted to have been one of the best President Eaton has yet delivered. The Chicago papers published it al-

most in full. The address before the Christian Associations was given by Rev. J. D. Eaton of Chihuahua, Mexico, a brother of the president, on the missionary motives in the college, and their outworking in the lives of the graduates. There had been a strong desire that this address on this fiftieth year of the life of the college might come from a missionary. A word of appreciation ought to be added of the choral service Sunday afternoon under the direction of Professor Allen, who has given to music a standing in the college which it holds in few institutions of learning, and of the prominent place which his instructions are taking in the college curriculum. The vesper service Sunday afternoons during term time is one of the most attractive features of college worship. Monday eight young women representing the Freshmen and Sophomore classes delighted a large audience with their recitations. The Class Day exercises were enjoyable, one of their striking features being the address of Mr. Pfeiffer, who has been anitor of the college for twenty-nine years, and who, while always popular with the young men, never fails to give due honor to the faculty. Few men have done more for the college than he. His Christian character and his kindly spirit have fully made up for any lack of training in the schools. During Monday and a part of Tuesday the trustees were in session battling with the problem of the half-century just closing—how to meet necessary outgoes with an insufficient income. Strange to say, they manage to succeed, and this, too, without taking any backward step.

The Great Day of the Feast

Tuesday was the day of memories. At ten o'clock in the morning, in the presence of an audience which filled the church, came the unveiling of a bust of President Chapin, the work of Lorado Taft of Chicago and the gift of Mrs. Rummell of Springfield, a relative of the president. She was represented by a relative residing in Chicago. The bust is an excellent one, and will stand in the library. It was unveiled by Lucius Chapin Porter, a grandson, in connection with a historic address, portraying the chief events in Dr. Chapin's career and dwelling upon his characteristics, by Prof. William Porter, a lifelong associate in his work. His words, simple as they were, deserve to be graven in marble for future generations to read. Professor Emerson spoke of the early faculty, and as one who had been a member of it alone could speak of it. Dr. G. S. F. Savage gave personal reminiscences of the trustees of the college, and Professor Chapin traced, as has been said, epochs in the life of the college. A sonnet by Prof. H. S. Fiske of the class of 1882, in honor of President Chapin, and a poem in memory of Prof. J. J. Blaisdell, whose name was on every one's lips and his noble image in every one's heart throughout the week, was read by Rev. S. T. Kidder of the class of 1878, and in style, in language and in thought was worthy the occasion.

The afternoon was set apart for addresses from the alumni. Pres. F. W. Fisk of Chicago, one of the early professors, led in prayer at the opening of the morning session. An address which attracted a great deal of attention was that of Prof. W. T. Chamberlain of the class of 1866, now head professor of geology in the University of Chicago, on the educational attitudes of the college, chiefly with regard to science. Without any very



THE COLLEGE CHAPEL

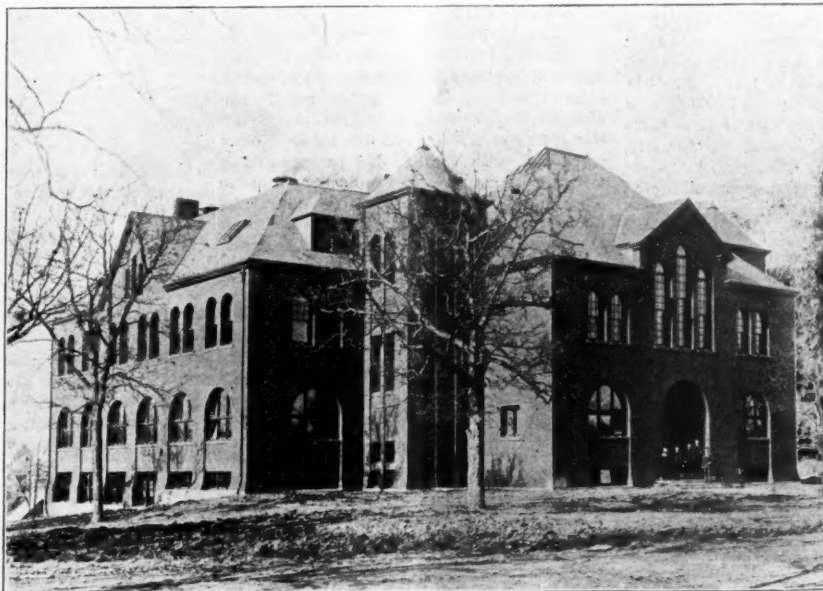
decided criticism of the college he seemed to think that science has not yet received her fair share of attention in the college curriculum. The singing of hymns composed for this anniversary added to its interest. The organ recital in the chapel at five in the afternoon, the alumni banquet in Pearsons Hall which followed, the alumni oration by J. R. Montgomery of the class of 1887, and an account of the life and early death of a brilliant young student during the fifties by his brother, Prof. Peter Hendrickson of the class of 1867, and the president's reception ended a day in which every moment had been crowded full.

graduates spoke. It was noticeable that every one discussed the subject of civics. The same was true of Mr. Staff in his Master's oration on Cain, thus suggesting that whatever be the lack of the college it does not lack interest in the problems which concern the material welfare of men. The ode composed by Prof. T. L. Wright, and representing students and faculty alike, was of the very highest order. But the address of the morning was given by Horace White of the class of 1853. It was reminiscent, and as it traced the struggles through which the fathers passed few eyes were dry. He spoke as only one who had himself lived the life he described could speak. As a contribution to history, not of Beloit alone and the founding of the college, but of the development of the Northwest, this address will have a permanent value.

Dr. D. K. Pearsons Plays the Benefactor Again

Among the visitors on this anniversary week no one attracted more attention or exhibited deeper interest in all that transpired than Dr. Pearsons. At Beloit he is at home. Here, eight years ago, he began his career of college beneficence. Rarely, if ever, has he visited Beloit without doing something for the college. He had given no intimation of his intentions this year. In fact, no one had a right to expect anything from him. His offer of \$50,000 as soon as \$200,000 were raised had not yet been met. He had hoped that this jubilee would be marked by the raising of this sum and the completion of an endowment which would equip the college for its present work. It was known that he had taken great interest in the opening of the college to women and that he was anxious that a building should be erected for their accommodation equal to any of its kind in the country. But it was also known that he had been doing his best to persuade certain persons to provide

it. Indeed, it was not decided till the Commencement exercises were more than half over that this would not be done. When the last address on the morning program had been delivered and even before the president had finished reading letters and telegrams of congratulation from Yale, Williams and other institutions, there was a call from every part of the house for Dr. Pearsons. When he came upon the stage he had been greeted with applause. When he rose to his feet the applause was deafening. Stepping aside a moment till Presi-



PEARSONS HALL OF SCIENCE

Commencement Day

For years the Commencement prayer meeting, at eight o'clock A. M. in the chapel, has been one of the most interesting exercises of the week. Even greater interest than ordinarily attached to it this year. It could hardly have been otherwise. The hour was quite too short for those who wished to speak or pray. The exercises of graduation began at nine o'clock, and closed at a quarter past twelve. Eighteen young men received the degree of B. A. The degree of M. A. was conferred upon several in due course. Three of the

dent Eaton was through, it was renewed again and more tumultuously than ever when he came forward and leaned upon the desk for support. Perfectly at home when addressing an audience, with a nervous intensity and directness which are almost dramatic, he went on to speak of what Beloit had come to be and then answered the question which he said more than one college president had put to him, Why do you give so much to Beloit? "It is because Beloit is honest and has never deceived me," was the reply. Furthermore, it was because he knew the persons who emi-

Commencements East and West

grated from the East and settled in Beloit and had made it what it is. It was this college which he had in his mind when he made his vow in early manhood to become rich that he might have means to devote to Christian education in the West. He had never given, he said, to any institution which calls itself liberal, and he never would. No institution which turns its prayer-room into a dance hall or substitutes Shakespeare for the Bible can have any of his money. Beloit has done well. Its professors have been men after his own heart. Noble givers like Mr. and Mrs. Stowell have provided a campus which is to be devoted to the women's department of the college and have purchased the cottage which bears their name and in which thirteen young ladies have their home. But accommodations are insufficient. It is necessary that a building be erected for the young ladies on the campus which has thus generously been given. It must be large, roomy, attractive, convenient.

Waiting till the silence became even more marked than it had been during his address, the Doctor added: "I propose to build that building. It will be a beauty." He was not allowed to finish his sentence. College yells, clapping of hands, fluttering of handkerchiefs and every possible manifestation of enthusiasm greeted him. Limiting the amount to be expended, which is ample for the purpose, he leaves the trustees to build as they please and as soon as they please, assuring them that the money will be ready as fast as they call for it. Dr. Pearsons expects others to furnish the hall, saying in reference to the matter: "I don't want any one to give more than \$5 toward it. I want the money to come in in five-cent pieces, ten cents and quarters and halves. I want you to organize at once and get the money ready for the new hall. Call it Emerson Hall." The name, as Dr. Eaton said a moment later, is most appropriate, not only in memory of the professor, but of his uncle whose name he bears, who was the first in this country to interest himself in the education of women and in whose school Mary Lyon was trained. In closing the Doctor said: "Do you ask when I am coming to Beloit again? Not till you have raised \$200,000. Then I am going to bring you \$50,000 in gold and lay them down by the side of your \$200,000. You can see me here again, therefore, just as soon as you raise this money." Of the Commencement dinner and speeches, by Dr. Willard Scott, Professor Burge of the University of Wisconsin, Senator Vilas and others, there is no space to speak. What Beloit has been she will continue to be. The old spirit of faith and devotion to high ideals is still controlling. The growth of the college will not detract from its usefulness, nor from the influence which professors have exercised upon the students. Its friends are confident that, however great its resources, however broad the fields of study it opens to its students, it will remain true to its motto: *Scientia cum fide pura*.

FRANKLIN.

The *Lutheran Observer* very sensibly suggests to those who dislike the results of the higher criticism of the Bible thus far that the proper method is not to complain and criticize, but to investigate. "Those who accept God's Word as inspired," it says, "must defend their faith; they must answer the arguments of the rationalists and investigate as thoroughly as they." One would judge from the utterances of many people that a little band of people, under the leadership of Wellhausen and Briggs, controlled a Hebrew Trust, and refused to let anybody else investigate the Old Testament. As a matter of fact and experience, students must test the results of study, but the field is open to every one who has the requisite ability and can give the necessary time. The facts are there, and one interpretation of them can only be replaced by another, which the world will welcome and weigh when it appears so far as it deserves.

— At Knox College Commencement the baccalaureate was preached by Rev. C. W. Hiatt, D. D., and the address to the Y. M. C. A. by Rev. W. W. Leete. About forty degrees were given.

— Prof. Calvin Thomas of Columbia was the Commencement orator at Wellesley, his subject being Our Need of Poetry. The graduating class numbered 142, the largest ever sent out. At the alumni dinner, at which President Irvine presided, speeches were made by Dr. McKenzie, Mrs. Alice Freeman Palmer and others.

— Seventy men received their A. B. degrees at Williams. President Carter's baccalaureate was based on the text, "Man shall not live by bread alone." Rev. C. C. Hall, D. D., gave the address to the Y. M. C. A., and the time-honored missionary prayer meeting was, as usual, an impressive season. J. Edward Simmons, '62, was elected trustee by the alumni.

— The anniversary exercises of Franklin Academy, Franklin, Neb., gave great satisfaction. The baccalaureate sermon was by Rev. T. C. Moffatt and the address to the Christian Associations by Rev. G. E. Taylor. The annual address was given by Rev. John Doane. Thirteen graduates appeared on the platform. The usual alumni and society exercises were held.

— Dr. J. H. Barrows, whose daughter was a member of the graduating class, gave the Commencement address at Smith, his theme being Rembrandt, the Shakespeare of Art. President Seelye's baccalaureate dwelt upon the inspiration to life from angelic ministrations. The alumni returned in larger numbers than ever, over 300 being registered. The graduating class numbered 189, and there have been enrolled during the past year 932 students. A college infirmary is one of the important material gains of the year.

— Tabor College had a successful Commencement. President Hughes preached the baccalaureate sermon. His powerful discourse was closed by an exhortation to the class to be true to their aspirations. In the evening Rev. F. A. Warfield addressed the Christian Associations. A fine entering class celebrated with a creditable program. The Commencement exercises took place June 9. There were five graduates. The formal inauguration of Pres. R. C. Hughes occurs at the October meeting of the board of trustees.

— Commencement week at Carleton, Northfield, Minn., June 11-16, embraced, besides the graduating exercises of the collegiate department proper, those of the academy, the recital of the school of music, the prize debates, the athletic contests and the ivy and Class Day ceremonies. The baccalaureate sermon was preached by President Strong from Luke 6: 26, and the missionary address was given by Rev. S. V. S. Fisher on The Home Missionary Opportunity. Seventeen received the bachelor's degree and three the master's degree. Prof. A. H. Pearson, who for many years has filled the chair of philosophy, has been granted a year's absence, which he will spend in England and Germany in study.

— The sixty-second anniversary of Wheaton Seminary, June 23, was of uncommon importance, in that it marked also the inaugural of the new president, Rev. S. V. Cole, who succeeds Miss Stanton, the retiring principal. In terminating his pastorate at Taunton to assume the presidency of Wheaton, Mr. Cole returns to a profession in which both he and Mrs. Cole have had wide experience. He has been for some years closely connected with the seminary as secretary of the board of trustees. The students walked in a pretty procession to the church, where Rev. V. C. Harrington, pastor of the church, made the opening prayer. Mr. Cole made an address, and Rev. A. H. Plumb, D. D., presented di-

plomas to the three graduates. The annual reception in the seminary parlors was followed by a delightful spread, band concert and lawn party on the spacious grounds.

— At the thirty-fourth Commencement of Ripon College, Wisconsin, the senior preparatory class occupied one evening, and another evening a recital of the conservatory of music was held. President Flagg preached an impressive baccalaureate sermon to a large congregation. Rev. F. N. White of Burlington, Io., an alumnus, delivered an instructive address before the Christian societies on The Gospel of Personality as Contrasted with Orient Impersonality. The joint anniversary of the literary societies included three orations, one debate and one declamation. In the evening Rev. W. B. Millard addressed the society of alumni on Great Results from Small Events. The annual banquet followed. At the graduating exercises seven young men and three young women delivered orations and essays and received diplomas. A collation, the Commencement concert and the president's reception followed.

— Yankton College has held its fifteenth Commencement. Twenty students were graduated from the academy and seven from the college. The baccalaureate was preached by Pres. H. K. Warren, whose ringing words were an inspiration. An address was given to the Y. M. C. A. and the Y. W. C. A., and the Commencement address was given by Dr. D. F. Bradley of Grand Rapids, Mich. He dealt with his subject, The Victorian Era as Related to Advancement in Letters, in a masterly style. At the close of these exercises all repaired to Dakin Hall for the annual collation. During the year the college has received \$41,000 from friends in the East through the efforts of General Treasurer Gray for the endowment of the chairs of Greek and biology. The terms of the gifts are such, however, that little present income can be derived. The increase in attendance noted over previous years has been greatest in the college department.

— At the Commencement of Western Reserve the baccalaureate sermon was preached by Pres. C. F. Thwing. At the Commencement of the College for Women Pres. G. S. Hall of Clark University delivered the address. At the university Commencement addresses were made by the president and by one representative of each college in the university. Following this the graduating classes, with the alumni, the faculty and trustees, lunched at Adelbert College. Present indications show that the incoming classes will be larger than at any previous time. The trustees voted to break ground at once for the laboratory of biology, which will cost about \$30,000. It has also been decided to fit up an additional laboratory for chemistry. These, together with the chemical laboratory about completed for the medical department, will add greatly to the working facilities. A service to dedicate the laying of the corner stone of the new Y. M. C. A. building was held June 21. A service was also held to dedicate the building of the law school, which has been occupied since last December. The same afternoon a tablet memorial to President Pierce was unveiled.

In a time like this, when humanity calls for the use of the higher powers of man, for the higher development of man, with an urgency that has never before existed, and when on every side we are besieged with appeals for help and the rational and Christian employment of our time, money and strength, I regard a man or woman who can spend much time at whist as a kind of crazy Nero, who would fiddle while Rome was burning, and a moral neutral or nondescript, from whom the world has little to hope.—Rev. A. A. Beris.

The Home

COMPENSATION

In that new world toward which our feet are set,
Shall we find aught to make our hearts forget
Earth's homely joys and her bright hours of bliss?
Has heaven a spell divine enough for this?
For who the pleasure of the spring shall tell,
When on the leafless stalk the brown buds swell,
When the grass brightens and the days grow long,
And little birds break out in rippling song?

O sweet the dropping eve, the blush of morn,
The starlit sky, the rustling fields of corn,
The soft airs blowing from the freshening seas,
The sun flecked shadow of the stately trees,
The mellow thunder and the lulling rain,
The warm, delicious, happy summer rain,
When the grass brightens and the days grow long,
And little birds break out in rippling song!

O beauty manifold, from morn till night,
Dawn's flush, noon's blaze and sunset's tender light!
O fair, familiar features, changes sweet
Of her revolving seasons, storms and sleet
And golden calm, as slow she wheels through space
From snow to roses—and how dear her face
When the grass brightens and the days grow long,
And little birds break out in rippling song!

O happy earth! O home so well beloved!
What recompense have we from thee removed?
One hope we have that overtops the whole—
The hope of finding every vanished soul
We love and long for daily, and for this
Gladly we turn from thee and all thy bliss,
Even at thy loveliest, when the days are long,
And little birds break out in rippling song.

—Celia Thaxter.

The recent organization of the New York Household Economic Association, of which Mrs. W. G. Shailer, one of our contributors, is president, is an evidence of the increasing desire of intelligent women to master scientific methods of housekeeping and home-making. Its object, according to the constitution, is to promote a more scientific knowledge of the economic value of various foods and fuels, a more intelligent understanding of correct plumbing and drainage as well as of the necessity of pure water and good light in our homes, and to establish more satisfactory and helpful relations between mistress and maid. The comprehensiveness of such a program suggests the large responsibility for the health and happiness of her family for which we hold the modern housekeeper accountable. The association's motto, "To Cure is the voice of the past; to Prevent the divine whisper of today," is an indication of present scientific tendencies whether in the home or the laboratory. Another noteworthy movement along the same line is the summer class in household economics, now being held in Boston under the auspices of the *American Kitchen Magazine*. This is, we believe, the first summer school of the kind, with the exception of the courses in domestic science offered at certain Chautauque assemblies.

Lectures on Nutrition, by Mrs. E. H. Richards, have been one of the most helpful and practical features of this summer school. In one of her talks she emphasized the fact that the chemistry of digestion is largely controlled by the nervous system. In other words, digestion is often dependent upon the mental attitude toward food. The family provider must remember how much we are influenced by sight, smell and general feeling, but, on the other hand, it is a mistake to allow the members of her household to become slaves to dainty tastes. The whims of adults are not easily overcome. Education should begin early with the children. One great fault of our American life, in the lecturer's opinion, is that

our children are allowed to have a taste of all sorts of foods before they are five years old. While their habits are being formed they should be confined to simple fare and not be encouraged to cultivate a craving for rich viands. Of course it is a question how far they will be satisfied without dishes in which their elders indulge. In this matter the head of the family has a large responsibility. The problem would be simplified if every father were willing to exercise the wisdom and self-restraint of one man of our acquaintance, who carefully excludes from his table all food which he considers unwholesome for his boys and girls.

The actual decrease of population in France, shown by the last census enumeration is an ugly fact in view of military necessities and colonial ambitions, and now French scholars are taking up the text and preaching sermons on the mistakes of French social and family life, which have been received with a wonderful soberness. A recent book by Edmond Demolins, for example, points out the practical superiority of English and American family aims and education. The Frenchman regards government service as the highest ambition, and wishing to save an independent fortune for each of his children, carefully limits their number. The Englishman, on the other hand, feels that he owes his children only a sound education, and having provided that expects each one to make his own way in the world. The Frenchman cannot endure the thought of living out of France; the Englishman seeks his fortune and builds a new England at the ends of the earth. We wish that the condition thus described were fully true of America as it is no doubt true of England, with its large families and its willingness of sons to begin where their fathers began. Our social trouble is that sons are learning to expect to begin where their successful fathers left off, without serving the apprenticeship of early labor and self-denial.

THE INSIDE AND THE OUTSIDE VIEW

BY KATE UPSON CLARK

There is something pathetic in the sweetness which other people's blessings possess for most of us. A mother once said to a popular teacher, who had been adored by her pupils for a score of years: "What a wide and beneficent influence you have exerted, while I have been cooped up at home, managing servants, dosing the mumps and the measles and patching and darning! How narrow my life looks beside yours!"

"Narrow!" cried her friend. "Think how you have sent forth into the world every morning your husband and your flock of boys and girls, full of health and cheer! What a model home you have created for all your friends to see! It is I who have lived a narrow life rather than you. What is the slight touch which I may have given to a thousand or more lives compared with the deep, determining influence which you have wielded over the half dozen in your home?"

"Is it possible that you can think so!" exclaimed the tired mother incredulously.

"I know so. I have watched your children in school. They radiate everywhere an atmosphere of love and light, and it was you who gave it to them."

One woman lived in a stately mansion beside the sea. Her lawns sloped down to the tide. A wide garden stretched behind. She had a carriage and a coachman to drive her wherever she chose to go. Her dearest friend lived in cramped quarters in the city. She was not rich, but she had a circle of charming friends and many opportunities for social and intellectual development.

"How I envy you your life!" wrote the city woman to her friend. "If I could only sit down after breakfast to an uninterrupted morning such as you describe! We have two dinners and three receptions on hand for this week, and two luncheons and ever so many other things next week. With my board meetings, my course of weekly lectures on art, my housekeeping, the four children, my reading and all, I am nearly distracted. You can run into the city and enjoy these things when you choose and then you can flee away to your beautiful, quiet home and escape them all. How I envy you!"

But her friend pined in her loneliness, and said, bitterly: "I have quite as much social talent as she, yet here I am shut away from it all. How much more she has of this world's pleasures than I!"

One woman was a gifted singer. Her friend was a writer.

"If I could only write books and see my stories and poems in the magazines as you do!" sighed the singer.

"If I could only charm everybody with my voice as you do, and had only to open my mouth to earn \$10!" moaned the writer. It is the old story of "Does he paint? He fain would write a poem. Does he write? He fain would paint a picture."

"How many invitations you have!" exclaimed one friend to another.

"I was just thinking how many *you* have!" returned the other. "Here you are asked to meet a distinguished man tomorrow. I am not, and I seldom enjoy such an opportunity."

"O, that happens only because my husband is a musician and knows his manager," explained the first speaker. "All my invitations are from causes like that—we have no especial circle as you have. My invitations are from old friends who knew us when we were young, or our church people or something like that."

"So are everybody's," said the friend. "Yours look rather common and insignificant to you, I see, and mine look the same to me. We enjoy them, but we wonder that anybody should think us lucky to have them. Now it seems to me that you have great advantages over me in that way."

"O, it seems to me that you have far more brilliant social chances than I!" protested the other, and so it went on.

Carlyle says somewhere that each age seems to itself most unheroic, and Mr. Howells remarks that "no success looks very fine from the inside." The public usually sees only the successes and the fortunate hits. The defeats, the mortifications and the "true inwardness" of it all are left for the individual himself, but your genuine philosopher, especially if he have the honey of a still higher spirit with which to sweeten his aphorisms, makes allowances both ways.

Now nature hangs her mantle green
On every blooming tree,
And spreads her sheets of daisies white
Out o'er the grassy lea.

—Robert Burns.

SUMMER PLAYGROUNDS FOR CITY CHILDREN

BY KATE GANNETT WELLS

The fun in sand heaps and the shade furnished by high brick walls is the practical answer to the problem of "open spaces" for the poor, concerning which philanthropists are debating and city councils wrangling. Maps are studied and self-appointed committees decide that such and such tenement houses (which they do not own) must be vacated, the land converted into a playground and ideal conditions instantly created. Circulars are distributed with two-cent stamps upon their envelopes to insure their being read, and meetings are held, which the "bloated land owner" never attends, to form public opinion.

Of course, agitation may be useful, but, meanwhile, those who adapt themselves to circumstances and take what they can get, even if it is not what they want, are the winners in any system of immediate relief. Thus ten years ago a few women who remembered the dirt pies of their youth, at a suggestion from Dr. Marie E. Zakrzewska, determined that Boston babies should have fun in digging in clean sand, even though the veterans of philanthropy doubted its civic virtues.

The use of three mission chapel yards was obtained, with the result that at the end of the season there had been less sickness and more order among the children living near those yards than for many a summer. The next year ten sand heaps flourished, some in the courts of tenement houses, the tenants themselves acting as overseers from their windows. Then the sand was given, as it has been ever since, by the generosity of a single firm, that of Waldo Brothers. The third year the ladies humbly petitioned for the use of a few schoolyards, guaranteeing that such use should be neither expense nor injury to the city, and the school committee granted the request, until in 1896 there was an average daily attendance of 1,802 children for ten weeks in ten yards, at a cost of \$1,688.

To look backwards over this decade is to learn the lesson of the power of a minority which does not give itself away in eloquence. The committee of two or three, soon enlarged since organization is inevitable, was as eager for "open spaces" as any of the city fathers, but it believed that the road to them led through sand. It preferred playgrounds or yards to vacation schools, for it aimed to reach the youngest and poorest boys and girls and to train them in health, happiness and manners out of doors. It wanted to connect the work with the city by utilizing the yards, which by their relation to the schoolhouses belong to the children. It wished these playgrounds to be as irrespective of race and creed as the schools, and it knew there was no better way of developing the little duties of little citizens than by the unwritten code of fair play.

"But I don't understand your ethics; why don't you make them mind more?" asked a stern disciplinarian.

The chairman smiled inscrutably for answer, but a policeman near by, who caught the reproof in the question, doffed his cap, saying: "Beg pardon, but I couldn't help hearing. The ladies here have done what we with our billies couldn't. They've just tamed these young 'uns till they ain't no longer a city nuisance, and their mothers

can go out working without finding the house a-fire when they come back."

"But how?" still queried the investigator.

"Pon, honor, madam, I don't know, unless it is 'cause they are all so good looking," he replied, with a glance of honest admiration at the pretty teacher who was playing bean-bags with the boys.

Some of the schoolyards are open in the morning, others in the afternoon, according to the sun. The sand is inclosed in a pen four or five inches high. Games of many kinds, marching, singing, drawing on transparent slates (the favorite amusement of the crippled children), as well as knitting, crocheting, stitching on pricked cards with bright worsteds, reading and story-telling are always going on. Each yard has two or three paid kindergartners or young matrons and a lady visitor or sub-chairman.

So useful has sand become as a remedial agency in pauperism, to use a big phrase, that the chairman of the Boston committee was invited this May to address the United Women of Maryland at Baltimore, where playgrounds and sand heaps are now being established. The Social Reform Club of New York, the City Parks Association of Philadelphia, the park commissioners of Detroit, philanthropists in Chicago, Providence and Brooklyn have either visited Boston to observe methods, or have corresponded with the committee concerning them, until in all these places sand flourishes. Only when the playgrounds are adopted as a city institution, however, can they become permanent.

The success of Boston sand heaps led the park commissioners of that city to place the women's division of Charlesbank under the control of the Massachusetts Emergency and Hygiene Association, of which the committee having the sand heaps in charge is a department. Charlesbank is in the midst of some of the poorest streets of the city, yet it is an ideal "open space." The portion of the park which lies between the city jail and the Charles River along Cambridge Street is devoted to the women, while the men's part extends along Craigie Street. The women's division includes a lodge with playrooms and baths, three sand heaps or pens, each accommodating thirty children with room to spare, and a grassy playground, 260 by 120 feet, set around with shrubbery. There is also to be found a gymnasium, with apparatus of all sorts and a running track. This has the honor of being the first open-air gymnasium in the world. It has been taken as a model for a similar one in London, at the instigation of the Earl of Meath, who was impressed with Charlesbank.

Certainly it is one of the happiest outdoor places in Boston. Here came last year, from May 15 to Nov. 1, 200,000 women, children and babies, 90,000 of this number using the gymnasium. On the playground kindergarten games and work, as well as nature studies of an elementary character, help to pass away the hot summer afternoons. The mothers gossip on benches; babies sleep on the grass or in their carriages; little sisters amuse smaller brothers or take care of toddling babies. In the gymnasium, where exercise has a fourfold value over that within doors, classes practice under the direction of a trained teacher. Tuition is, of course, free, since the grounds belong to the people.

At first the committee paid the salaries of the three superintendents in order to

have free scope to carry out its own methods of high bred, gentle authority. But they met with such hearty approval from the city officials that all the expenses are now paid by the park commissioners. Sunlight, fresh air, kind supervision, tact, not charity, good manners—these constitute the code of ethics at Charlesbank. No wonder that it has become an object lesson to many cities and that other park commissioners are creating similar spots for freedom and health.

A "HEABENLY" PIN-WHEEL

BY ELLA LYLE

Dorothy Westbrook's Uncle Harry brought the pin-wheel from China, the home of sky-rockets and fireworks. This particular wheel was as large as a dinner plate and was really a group of wheels fastened together in a curious way.

Uncle Harry showed Dorothy how to light it. "You must fasten the wheel firmly with this screw, then touch a match to the string and away she will go," he said, pointing to the long yellow cord hanging from it. "It would show off finely on the maple tree by the gate on the night of the Fourth."

"That's the very place I thought of," exclaimed Dorothy. "I do hope it won't rain on the Fourth. And now I'll show it to Barnabas. He's sick and I visit him every day," and away she went with the pin-wheel.

Barnabas was the aged Negro sexton of the church to which Dorothy's father preached. He had been sexton for a number of years, and was too old now to perform his duties properly. No one knew how many times Dorothy herself had dusted the carved seats, after hearing loud complaints from the ladies whose gowns bore witness to the shortcomings of Barnabas. Ten year-old, motherless Dorothy loved the old man, and felt better acquainted with him than with her own father.

Barnabas lived in a small room in a wing of the church, where Dorothy found him sitting in his arm-chair. A stranger would have seen something ludicrous in the woolly head covered with a bright blue worsted cap, but Dorothy had knitted the cap herself and thought it very becoming.

"I've brought my pin-wheel to show you," she said, after asking the old man how he felt and looking at two new bottles of medicine which the doctor had left that morning. "Uncle Harry brought it from China, and he says it will be beautiful. Do you think you'll be well by the Fourth of July?"

"Pends on pain in de back, honey. It's a berry peculiar pain an' can't be hurried," answered Barnabas, shaking his head.

"There are two whole weeks to get well in," said Dorothy, hopefully. "A pain must get better with all that medicine. I shan't enjoy the pin wheel unless you are well enough to see it, so do try, Barnabas. Uncle Harry says each one of these little wheels gives a different colored fire and the whole thing lasts quite a few minutes."

"Yes, a body kin see it ain't one ob dem no 'count pin-wheels dat sizzles up, an' den goes inter darkness," replied Barnabas, examining it carefully. "I'll do my ummos' to recober an' git well, for I wouldn't like to miss seein' dat piece ob fire workery for a good deal."

"I'll screw it up here on the closet door, and if the medicine tastes very nasty look

up here and think how lovely it will be when we light it out on the maple tree."

Long after Dorothy had gone home Barnabas sat staring at the pin-wheel on the closet door. "I tole her I'd try to hold out," he muttered, presently. "An' yet dat pain in de back is li'ble to strike in any minute! But I'm goin' to try an' lib for dat pin wheel, anyway, 'cause it's my duty not to disapp'int Miss Dorothy."

But as the days went by it became plain that Barnabas was not getting well, and Dorothy spent a great deal of time at his bedside. Still he always spoke hopefully of seeing the pin-wheel set off on the Fourth of July, and talked a great deal about it. When the day came, however, Barnabas was unconscious, and Dr. Hunter said that the end was near. Mr. Westbrook had been called away, and Mrs. Macy, the housekeeper, with Dorothy, was left to take charge of the sick man. Dorothy felt very sad for her old friend, and many times the tears rolled down her cheeks as she gently moved the ice bag over his forehead. Toward evening Mrs. Macy left the sick-room for a short time, leaving Dorothy to watch alone. Now and then, through the window, came the flash of fireworks, and Dorothy sorrowfully thought that this was the time Barnabas had looked forward to so eagerly. The pin wheel still remained on the closet door opposite the bed.

Suddenly Barnabas's restless head became quiet. He spoke feebly but clearly: "Dat you, Miss Dorothy?"

"Yes, Barnabas," answered Dorothy, surprised and pleased that he knew her. "You've been asleep a long, long time."

"What day is it?" was the next question.

"It's the Fourth of July, but it's night now," she replied.

"Den it's time for dat pin-wheel. Light de pin-wheel, honey," said the sick man.

Dorothy hesitated and considered. Here was the pin-wheel and Barnabas was awake. Why shouldn't he see it, when he had counted so much on it? If she waited for Mrs. Macy to come back he might be asleep again. "I will, Barnabas," she said, touching a lighted match to the yellow cord, and in an instant the pin-wheel began to revolve slowly in a circle of light. Faster and faster it flew, and in a moment the central wheels caught the motion, and danced merrily round in wreaths of beautiful colored fire, lighting the room with streams of green, purple and red. Dorothy, watching it with breathless interest, forgot everything else until a gasping sound from the bed attracted her attention. Barnabas had lifted himself from his pillow and was sitting up, gazing with rapture at the pin-wheel, which had now become a shower of golden rain.

"You're a great deal better, aren't you?" cried Dorothy, joyfully. "You haven't been able to sit up for a week. I'm so glad you woke to see the pin-wheel! Wasn't it a beauty? But perhaps you'd better lie down now and go to sleep again." And the last spark went out with a gentle hiss as Dorothy helped Barnabas back on the pillow.

"I bin libin' for dat pin-wheel a long time," he murmured, wearily, shutting his eyes, and when the doctor came in, followed by Mrs. Macy, there was a surprise in store for both of them.

"Why, he's asleep, and the sweat is peering off of him. He's better! How

long has he been this way?" asked Dr. Hunter in astonishment.

"He grew better as soon as the pin-wheel went off," answered Dorothy. "He sat right up in bed. He wanted it lit, and I do wish you could have seen it, it was so beautiful. If I were you I'd try pin-wheels on some of my other patients," she added, seriously.

Dr. Hunter laughed. "I wouldn't recommend them as a general thing, but it's certain that Barnabas's chance for life has changed within the last hour. I believe he is going to get well."

And Barnabas did get well. He lived some years after that, and on the evening of each Fourth of July he and Dorothy set fire to whole rows of pin-wheels on the maple tree, but these never equaled in display the one Uncle Harry brought from China.

"Dat was a pin-wheel, now," said Barnabas, looking with disgust at some of the wheels that flashed out wildly and fell to the ground before they had time to revolve. "Des ord'nary tings makes dat special pin-wheel seem kind ob heavenly, don't it? An' ain't it cur'us dat I woke up egsactly pin wheel time!"

"Yes, there must have been something heavenly about that pin-wheel or it would have set the church on fire," answered Dorothy, earnestly. "But I felt very sad that day, and we've had more fun tonight letting off these little wheels that didn't come from China."

"I WOULD RATHER SING."

An eight year old child with a cut in her hand was brought to a physician. It was necessary for the best results to take a few stitches with a surgeon's needle. While the physician was making preparations the little girl swung her foot nervously against the chair, and was gently admonished by her mother.

"That will do no harm," said the doctor, kindly, "as long as you hold your hand still," adding, with a glance at the strained, anxious face of the child, "You may cry as much as you like."

"I would rather sing," replied the child. "All right, that would be better. What can you sing?"

"I can sing 'Give, give, said the little stream.' Do you know that?"

"I am not sure," responded the doctor. "How does it begin?"

The little patient proceeded to illustrate.

"That's beautiful," said the doctor. "I want to hear the whole of it."

All the while the skilled fingers were sewing up the wound the sweet, childish voice sounded bravely through the room, and the only tears shed on the occasion came from the eyes of the mother.

It is, I believe, a physiological fact that some expression of one's feelings tends to lessen pain. Since weeping and groaning are distressing to one's friends, how would it do for us all to try singing instead?

E. T.

Children know themselves, generally, much better than grown people imagine; they know their own strong points and their weak points.—Sonya Kovalevsky.

The pedigree of honey
Does not concern the bee;
A clover, any time, to him,
Is aristocracy.

—Emily Dickinson.

ENGLISH SCHOOL HISTORIES ON THE REVOLUTION

A recent circular of the United States Bureau of Education contains a large number of extracts made by Mr. Edward Plimsoll from histories now in use in the English schools to prove the friendliness toward America shown in these text-books. When Mr. Plimsoll visited this country last summer he said that, out of thirty-four English text-books which he had carefully examined, not one contained the slightest unkind allusion to the United States. This certainly could not be said in regard to American school histories relative to the English in the Revolution and the War of 1812. May we not learn some lessons in fairness, breadth and fraternity? Here is a fairly representative selection from a reader called *The Story of England*:

In 1765 trouble began with our colonies in North America. The thirteen colonies said they had no members to represent them in Parliament, and that, as British subjects may not be taxed without their own consent in Parliament, they ought not to pay taxes to the British Government at home. At last, in April, 1775, the war of American independence broke out. At Lexington, near Boston, a force of colonial riflemen attacked a body of British troops and gave them a severe defeat. Col. George Washington was put at the head of the rebel forces, and, sometimes winning, sometimes losing, he gained undying fame by his cool courage, firmness and skill throughout the war. At last, in 1781, Lord Cornwallis was forced to surrender at Yorktown, in Virginia, and by the peace of Paris, in 1783, England recognized the United States of America as an independent power.

Even more good-humored is this extract from an English history published in 1895:

As neither side would give in, nothing but a war could end the quarrel. Then both sides got ready to fight. It was a sad sight to see men of the same race fighting against each other. The colonists chose a brave and good man named George Washington to be their leader. He did not want to fight against the king, but he loved freedom, and he thought that the king was treating the colonists unjustly. So he was willing to spend his money and his life in the good cause. The war lasted for about seven years. The French helped the colonists, and in the end the colonists won, and so they were free. Since that time they have had no king over them and they have become one of the greatest nations upon earth; for in the land that is now called the United States there are over 60,000,000 people, and the vast country that was at one time the home of bands of roving Indians is now peopled by English-speaking folks.

The character and abilities of Washington receive this high tribute in another British text-book entitled *Modern England*:

To Washington was mainly due the success of the colonists, and he has ever since been hailed by his grateful fellow-citizens as "The Father of His Country." This noble patriot might be described as the type of an English gentleman—a man without eloquence and of great modesty, but having great administrative powers, moderation and self-control. Further, a certain nobleness of thought and lofty elevation of character distinguished him from his fellows. The Americans found George Washington not only a splendid general, but, what was better, a man who set an example of patience and self-denial, and who was entirely without ambition.

The success of the American Revolution was mainly due to Washington's appointment to the chief command. Only a man of his skill, firmness, patience and judgment could overcome the jealousies of the various States, the want of discipline of the soldiers, the lack of money and stores, all of which on several occasions threatened the collapse of the revolt. He was known, besides, as a man of the highest integrity, whose truth and honor were never called in question.

Closet and Altar

Be true and real in all thy sacred acts;
remember with whom thou hast to do.

All history bears witness that when God means to make a great man he puts the circumstances of the world and the lives of lesser men under tribute. He does not fling his hero like an ærolite out of the sky. All earnest, pure, unselfish, faithful men who have lived their obscure lives well have helped to make him. A thousand unrecorded patriots helped to make Washington; a thousand lovers of liberty contributed to Lincoln.—*Phillips Brooks.*

If this great world of joy and pain
Revolve in one sure track;
If freedom, set, will rise again,
And virtue, flown, come back;
Woe to the purblind crew who fill
The heart with each day's care;
Nor gain, from past or future, skill
To bear and to forbear!

—William Wordsworth.

Great occasions do not make heroes or cowards, they simply unveil them to the eyes of men. Silently and imperceptibly as we wake or sleep, we grow and wax strong, we grow and wax weak, and at last some crisis shows us what we have become.—*Canon Westcott.*

The kingdom of God is not come when God's will is our law, but when God's will is our will. When his will is our will, we are free children and nothing in all nature is free enough to be a symbol for the state of those who act immediately from the essence of their hidden life and the recognition of God's will in that essence.—*George Macdonald.*

From thee is all that soothes the life of man—
His high endeavor and his glad success,
His strength to suffer and his will to serve.
But O, thou bounteous Giver of all good,
Thou art of all thy gifts thyself the crown!
Give what thou canst, without thee we are poor,
And with thee rich, take what thou wilt away.

—Couper.

O thou who art our Father, we pour out our hearts in a psalm of gratitude unto thee. We thank thee for the great saints and heroes whose names are household words and also for the unnumbered and unnamed who with common talents have done great service for mankind, whose holy life thou hast blessed for all the world. We praise thee for the prayers, the toils, the tears, the blood, the manly and womanly endeavor whereby the wilderness has been made to blossom as the rose, and the great victories of mankind have been achieved for us. We remember our own lives before thee, the lines of our lot cast in this pleasant land, and we ask that we may faithfully do every duty which the age demands of us. Inheriting so much from times past, quickened by the inspiration of great men, and still more feeling thee a presence ever near to our heart, we pray thee that there may be such religiousness of soul within us that we shall make every day a Lord's day, and all our work a great sacrament of communion with thy Spirit. So may thy kingdom come and thy will be done on earth as it is in heaven. Amen.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

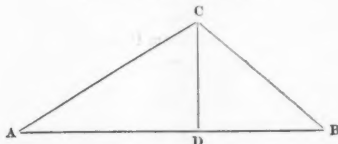
59. A UNIQUE WORD-SQUARE

* * * * *

In place of the asterisks use
Eight different letters, all told;
When read in what order you choose—
Down or up, right or left—and behold!
Same result! Namely, surface, a kind
Of tropical plant, name of lake,
To restore, and extends—all you'll find
Whichever direction you take.

NILLOR.

60. TRULY TOUGH



Find a scalene triangle all the sides of which are whole numbers, the perpendicular (CD) a whole number, and the two segments of the base (AD and DB) whole numbers.

N. S.

61. CHARADE

Of a bright precious TWO was our fair little PRIME,
And we called her our ALL on the day of her birth,
For her young life began in the balmy springtime,
And PRIMAL was wearing a carpet for earth.

That was long years ago; now the TOTALS bloom rare,
But where is our PRIME, the sweet little TWO?
O, you needn't look sad, for that young lady there
Is the ALL that we lost—our PRIME only—grew!

E. E. C.

62. LETTER ARITHMETIC

I.

Key-word: One whose political views are more popular in America than in Europe, Asia, Africa or Oceania.

R I P L B U A E C N
A C E
P U I P N A C B L N
R P C A E P A U E U N
R B L E C A U P B E N
R I N B E A R P A E A L N

II.

Key-word: One whose political views are more popular in Europe, Asia, Africa and Oceania than in America.

M A R C H) M A O H R I O S (S I T
M N M M T N
M M C R R O
M M C R N C
M C S

M. C. S.

63. DECAPITATION

Do please to free me from the FIRST,
Lest friends the SECOND have to wear!
A. Pope, Esquire, in couplets versed,
With but a single lock of hair,
Immortalized the THIRD; and since his time
Full many a bard has tried to LAST his rhyme.

NILLOR.

ANSWERS

54. Pertinent, impertinent.
55. 1. Hyacinth. 2. Narcissus. 3. White rose.
4. Red rose. 5. Lily. 6. Violet. 7. Corn-flower. 8. Daisy. 9. Tulip. 10. Lotus. 11. Shamrock. 12. Leek. 13. Thistle.
56. War-ned.

57. Catt'ee, 266; hogs, 672; sheep, 1908.
58. Signature.

Recent solvers include: N. S., Haverhill, Mass., 43; Mrs. W. A. Harrington, Webster, Mass., 51, 52; M. R. B., Salem, Mass., 51, 52, 53; Nillor, Middletown Springs, Vt., 50 in part, 51, 52, 54; A. L., North Adams, Mass., 51, 52, 53; B. T. F., 43; Sarah Pratt, Dover, N.H., 51, 53; H. H., Sherbrooke, Quebec, 51, 53; Robert, Cambridge, Mass., 51, 52; A. S. B., Kingston, Mass., 53.

An engineering friend (N. S.) writes: "Your fourteen-year-old correspondent seems inclined to poke fun at your 'Tough Knot' problem. Suppose you give him the triangle question I send you, and see how much amusement he gets out of that—a problem that has been pronounced absurd by more than one college professor, but is very simple when you know how. I did not see it, but I have been informed that a similar problem occasioned a wide discussion in a New England mathematical journal printed some years ago."

TEN FACTS ABOUT FLAGS

1. To "strike the flag" is to lower the national colors in token of submission.
2. Flags are used as the symbol of rank and command, the officers using them being called "flag officers." Such flags are square to distinguish them from other banners.
3. A "flag of truce" is a white flag displayed to an enemy to indicate a desire for parley consultation.
4. The white flag is the sign of peace. After a battle parties from both sides often go out to the field to rescue the wounded or bury the dead under the protection of the white flag.
5. The red flag is a sign of defiance, and is often used by revolutionists. In our service it is a mark of danger, and shows a vessel to be receiving or discharging her powder.
6. The black flag is the sign of piracy.
7. The yellow flag shows a vessel to be in quarantine or is a sign of a contagious disease.
8. A flag at half mast means mourning. Fishing and other vessels return with a flag at half mast to announce the loss or death of some of them.
9. Dipping the flag is lowering it slightly and then hoisting it again to salute a vessel or fort.
10. If the President of the United States goes afloat the American flag is carried in the bow of his barge or hoisted at the main of the vessel on board of which he is.—*Selected.*

When a club of high-minded, moral and intelligent young men mount their bicycles on Sunday morning, by public appointment, and ride to Newport on Sunday, they say far more distinctly than any words or voices could say, that, so far as they are concerned, they mean that the next generation shall have no Sunday. The institution of Sunday, if it is to be maintained at all, will be maintained for the nobler purposes of the higher life.—*Edward Everett Hale.*

Alum in baking powder is not good for the health. But alum is cheap and that is why it is used in ordinary baking powders.

There is no alum in Cleveland's baking powder; it is made of pure cream of tartar. Cleveland's baking powder is a good leavener, and it is wholesome

The Conversation Corner

MY DEAR CORNERERS: That Guinea Pig has a hard time of showing you his picture! Two weeks ago the two little New Hampshire girls and their speckled hen, Speckle, prevented, and last week the queen of England, with her Deep Sea missionary in his kayak and her humble, happy little subject in British North America quite crowded out the G. P. and his friends. I determined he should go in this week at all hazards, but just now as I had his letter before me to copy I looked in vain for the picture. It is not under Kitty Clover, it is not in the Drawer, it is not in the Portfolio, it is not in any of the miscellaneous files in which a young friend and would-be helper recently (in my absence) attempted to classify all your various favors—one of them was labeled, "Where shall I go?"—and I have given up the search.

The only clew I have as to his whereabouts is this. Late last night, wishing to read something which would not tax the intellect very severely, I took up "Alice's Adventures in Wonderland" (which I am almost ashamed to tell you I never had read before), and in the chapter on the trial to see "who stole the tarts," I found that "the guinea pig cheered, and was suppressed by the officers of the court"—that is, they slipped the pig, head first, into a large canvas bag, tied it up and then sat upon it. Of course you can guess who the "officer" is that suppressed my pictured pig! Two days ago I spoke to D. F. in his office about the pictures, and he told me what space they would take, but failed to give me the proofs of them—I know very well what that old Wonderland Queen would say about him: "Off with his head!"

Of course there are Corner letters enough to fill the space—I will take them as they come.

MERRIMAC, MASS.

Dear Mr. Martin: I am six years old and I would like to be a cornerer. Mamma reads the Conversation Corner to me. I go to the Third Grade School, and one of my schoolmates came from Labrador her name is Maggie Antell. I went to the Zoo with Papa and I saw a bear and a man tried to throw the bear and the bear threw the man and I saw Joe the monkey and I saw him write. This was in Boston And I saw the little Spanish lady she was not as tall as my baby brother I would like to have you come and see us sometime
ALICE T.

MERRIMAC, MASS.

Dear Mr. Martin: My younger sister Alice has just written to you and I want to write too. I have two brothers and two sisters all younger than I am. I am eight years old, and I was born in La Paz, Bolivia. I am in the Fourth Grade. I send you a photograph of us three little girls.
ELIZABETH T.

I see on the map that La Paz is away up in the Andes Mountains, and in the Gazetteer that it is nearly 12,000 feet above the sea, is near Lake Titicaca, is mostly inhabited by Indians and is "a bishop's see." What was Elizabeth doing down—or up—there? Perhaps her father was a bishop in the see! If she could remember what she was able to see in that grand mountain region it would make an interesting letter. It is strange that Alice has a schoolmate from the land of Pomiuk, and I remember that Dr. Grenfell told me about a settler of that same name on one of the Labrador islands—I am sure it was Maggie's grandfather! I see by my bicycle map that these children live not only in the town of Merri-

mac, but on the banks of the Merrimac. I happened a fortnight ago to spend a night in that vicinity, and when I awoke in the morning I saw that the house was right on the shore of that same beautiful river. Finding a small dory on the shore, I shoved it off and had a fine pull across. The river was very high and the current strong—when I tried to pull against it. I am sure it would not have taken me long to float down the stream and accept Alice's invitation! The shore was strewn with logs from the "drive" which had broken away in the recent New Hampshire freshets.

After copying Alice's letter, I had a chance to go myself to the Zoo, which is now tenting about in the large towns of Massachusetts. Three boys went with me—all the way from two to twelve years old—and we had a fine time. We saw the lion—not a bear this time—wrestle with the "Professor," and we saw lots of monkeys, but I forgot to ask them if they could write. From the way they climb, I think they would use the vertical hand! Little Two-years dropped some cookies into the "ephelet's" trunk and the other boys threw peanuts into his open mouth, while seven children at once rode around the tent upon his back. Señorita Chiquita, the little Cubaness, twenty-seven years old, twenty-seven inches high, weighing sixteen pounds, must have eaten of the same little cakes that make Alice grow small in Wonderland.

The most interesting animal I heard about was outside the Zoo. Passing a great fall in the Merrimac, one of the boys told me that a few days ago a sea lion which had escaped from an exhibition farther up the river went over the fall while on a floating log. He had been kept in a pen at the bank of the river, partly filled with water, but the freshet suddenly raised the water and he started for the ocean. He was last heard from in our correspondents' town of Merrimac, the boy told me. If Alice could have caught him there she might have made herself as famous as her Wonderland namesake!

SOUTH FRAMINGHAM, MASS.

Dear Mr. Martin: I am eight years old and I want to be a Cornerer. Mamma says I have seen you and sat in your lap, but I was so little I do not remember it. Our cats Topsy, Perseverance, Chrisay and little Tinker send love to Kitty Clover.
[ELINOR] O. M.

These two references to "Cio er will make "The General" in the Business Office turn green with envy unless I add that I have received a letter, very complimentary to his picture, from Victor Hugo, Arlington, N. J., evidently not intended for publication. The "hand" with which he signs the letter is very plain—a full size drawing of his "right fore paw"—and by the looks of the claws I should think their owner might well be Victor in any contest with his brother-cats. This reminds me to acknowledge also the receipt from the Pelham Manor children of the

... snap-shot picture mother took of you and David and me in the apple tree. In one corner is little Tag [the dog—see Corners of April 15 and 22] who got there by mistake. We have a pretty little calf, which I have named Brownie.

I presume this picture was not intended for publication either, and certainly will not receive it!

Mr. Martin

CORNER SCRAP-BOOK

More About Jane Taylor. As the Despotism Foreman's bracketed remark at the end of the Scrap-book column in the paper of June 17 about the Grenfells and the Martins may excite some curiosity, I will ask him to restore the omitted paragraph.

That Taylor family, which lived in England in the first half of this century, was a very remarkable one in three generations for literary genius, earnest Christian character, and the wide usefulness of their writings. Isaac Taylor's many publications, such as *Natural History of Enthusiasm*, *Restoration of Belief*, and *Spirit of Hebrew Poetry*, were very well known in this country. His sister Ann and Jane were the joint authors of *Original Hymns*, and similar volumes. Jane wrote the *Contributions of Q. Q.*, and many will remember *The Discontented Pendulum* and other of her pieces in the old reading-books. Their mother, herself also an author, was Ann Martin—a very interesting fact to me! At one time Jane Taylor lived in the Cornish home of Lydia Grenfell and was associated with her in Sunday school teaching. Lydia Grenfell, as mentioned in the Corner of March 18, was a relative of our Dr. Grenfell and connected in sadly romantic way with the life of Henry Martyn, the missionary. All this and much more may be found in a very interesting book entitled *The Family Pen*, Memorials of the Taylor Family (London, 1867).

From a Japanese Boy's Composition. "America is west of the earth. North America are civilization, but South America are almost not civilization. [That is your native country, Elizabeth T.!—Mr. M.] America nation are very kind and polite, but that nature are just like the cat. North America Mississippi or South America Amazon River very great and length of stream. North America most prosperous town say New York."

Weather Outlook From Kites. We had a paragraph in the Scrap-book of June 3 on Kites. A new and important use has recently been made of them at Washington, viz., to send them one or two miles above the earth and take observations there of the direction and velocity of the winds. It is found that the wind shifts at that altitude twelve or sixteen hours before it does on the surface of the earth, enabling so much earlier notice to be given of changes in weather. But how can the observers tell what the kites are doing?

... Just after writing that I went for the morning mail and meeting an electrician asked it of him. He said a fine platinum wire connects the kite with the observer, over which is brought from the apparatus in the kite the direction of the wind, its velocity and the temperature. The instrument in the air, which is more like a box than a kite, is held in its place by a strong cord.

Balloon in a Boat. Another recent invention, not as easy to believe, is the equipment of life-boats with balloons, which with cylinders of compressed gas are stowed away in the boats ready for emergency. The balloon is fastened by cords to a hollow iron mast in the boat and can be used as a sail to propel the craft as well as a lifting power to keep it from sinking or capsizing. It is said that this promises to be of great value in saving people who are escaping from shipwrecks. But why not make the cylinders and balloons large enough to float and propel the ships themselves?

A Zoo at Home. Hagenbach has issued his spring catalogue of fashionable animals. Elephant, \$1,000; chimpanzee, \$200; pair of ostriches, \$160; happy family, three lions, two tigers, two leopards, polar bear and four dogs, all for \$10,000. Any monkeys thrown in?

L. N. M.

The Sunday School

LESSON FOR JULY 11

Acts 16: 22-34

PAUL AND THE PHILIPPIAN JAILER

BY REV. A. E. DUNNING, D. D.

The mission to Europe was begun, and the missionaries, settled for the time in the house of Lydia, went daily to the prayer place by the river to continue their teaching to the few Jewish worshippers. But opposition soon sprang up, as it had done everywhere else. Such opposition usually comes from two classes, those who reject the gospel from religious motives and those who reject it from worldly motives. Of the first class, the Jews, there were not enough at Philippi to make any serious disturbance. But it was not long before the other class of opposers was aroused. We follow the history by noting:

1. The missionaries arrested. As at Samaria Satan met the disciples of Christ in the person of Simon Magus, and at Paphos in Elymas, so now in their first work on European soil they encountered an evil spirit. What this evil spirit was in this poor girl I do not know. Professor Ramsay says she was a ventriloquist and thought she had power of divination. Her owners said she had the spirit of Python, the name of the serpent who was said to have guarded the oracle of Apollo at Delphi. Like the man with the demon in the synagogue at Capernaum, crying out that Jesus was the Holy One of God, this girl kept calling out that these men were "servants of the most High God, which proclaim to you the way of salvation." But no advantage comes of allowing evil spirits or evil men to introduce missionaries to the heathen. Paul, therefore, exorcised the evil spirit in the name of Jesus Christ, and brought the girl to her right mind.

This spoiled her as property. No more fortune telling or clairvoyance could be had from her. And she had brought to her owners a mint of money, for she belonged to a syndicate. Of course they at once organized and led an opposition against the preachers. Men who are willing to destroy the manhood of others to get money always oppose Christianity, for it sets a higher value on manhood than on any other treasure, and earnestly protests against the prostitution of manhood for money.

But the opposers of the gospel usually pay this tribute to conscience, that they rarely acknowledge the real reason for their opposition. They also, as well as Christians, want to be regarded as benefactors to the race. These money-getters arrested Paul and Silas and declared vociferously that they did it from purely patriotic motives. They would show themselves ready to sacrifice anything for the public good. They constituted themselves policemen and dragged those who had deprived them of their gains before the magistrates, but they did not refer to the business matter in their charges. They said they were public-spirited Romans and that these fellows were Jews subverting the laws of their beloved country, and that they could not stand such an outrage. This roused the mob, which seldom asks what the matter is, but only how loud is the noise. The mob roused the magistrates, and they, without investigation, ordered the officers to scourge the strangers, and the officers at once went about it.

This is the common method of money-getters who oppose the gospel, though it cannot often be carried so far. The saloon keeper who sacrifices the manhood of his customers for money does not talk about his trade being spoiled by Christian reformers. But he is eloquent about not having the liberty of his customers interfered with, and he boasts of his patriotic motives in bringing them, with his fellow-traders, into a political organization which, he says, will protect their freedom, but which he means shall guard his gains. Those who aim to cheat the public often ask to be regarded as moral benefactors of the

people in whose behalf they fight Christian bigots.

2. The missionaries set free. They were cruelly bruised and beaten and hurried to prison. The jailer sympathized with the crowd. He thrust them into the innermost dungeon and fastened them by their feet in the stocks. Being commanded to keep them safe he made them as miserable as he could.

But the jailer had never had such prisoners before. He had shut the Spirit of God into the inner prison without knowing it. Those in whom that Spirit abides cannot be wholly crushed. In the middle of the night the missionaries sang and prayed and the other prisoners intently listened. No sermon is more impressive than a suffering saint praising God. Only love and trust can bring songs out of misery, and such songs strangely touch the heart.

But God had other ways of making this sermon effective. He answered the prayer of Paul and Silas while they sang. With a trembling of the prison to its foundations the doors sprang open, the stocks fell apart and the chains of the prisoners dropped off. Unexpected deliverance often comes to those who have fallen into distress in serving God.


3. The missionaries preaching. They had wanted to get an audience of Gentiles. They could not have asked for a more attentive one than they now found. The jailer first thought that his life was forfeited through the escape of his prisoners, and he determined to take it himself. Great must have been his astonishment when he heard Paul's voice assuring him from the inner prison, "We are all here." He saw that he owed his life to the prisoners he had abused. His sense of gratitude was stirred. He knew that these men had been preaching salvation, and they had saved his life already. He fell at their feet and besought them to tell him of that other salvation.

The gospel seldom wins by argument, but far oftener by that personal power which draws unbelievers to trust believers. The jailer became a disciple of Paul through personal obligation, and Paul quickly led him to be a disciple of Christ. Paul got in the prison what he went to Philippi to get, and the suffering he endured was welcomed as a means to his success.

4. The missionaries accept freedom. They were in the right all the time. That makes men patient to suffer and brave to stand for their rights. The magistrates were convicted of breaking their own laws, but the missionaries would not complain of them. They would only insist on having their rights recognized and, having secured that, they harbored no thoughts of revenge.

We who follow Christ have still the same gospel to preach—"Believe on the Lord Jesus Christ and thou shalt be saved." We may still extend the promise farther than to the individual, and assure him that God honors the family and will save the believer's children if he consecrates them to God—"thou and thy house."

More even than this, the rewards of such preaching are the loving and lasting ties created by suffering for others to win them to Christ. The missionaries stayed not long at Philippi. The magistrates asked them to leave. Paul went, though we infer that Luke remained. But Paul left much of his heart there. To no people did he send a more tender letter than to the Philippians. "I have you in my heart," he said. "God is my witness how I long after you all." And they responded royally to his love. He wrote to them: "No church had fellowship with me in the matter of giving and receiving, but ye only. . . . The things that came from you . . . a sacrifice acceptable, well pleasing to God." Perhaps the choicest lesson we can learn from Paul's experience at Philippi is the evidence of the rich rewards that come from suffering for Christ's sake in behalf of others to bring them to him.



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Literature

BOOK REVIEWS

LADY BURTON'S LIFE

The real title of this book is the *Romance of Isabel, Lady Burton*. It is the story of her life, told in part by herself and in part by W. H. Wilkins, the larger part having been compiled by Mr. Wilkins, although much of what he has prepared contains little but material drawn up by the heroine herself. Lady Burton is best known, as she always desired, as the wife of Capt. Sir Richard Burton, explorer and author. As Mr. Wilkins truly remarks, she was as remarkable as a woman as her husband was as a man. She was a person of intense vitality, unusual decision of character, abounding energy, unfailing courage and great fertility of resource, and she possessed all other characteristics of a pleasant companion and a successful traveler. But the most conspicuous feature of her character and life was her intense and absorbing devotion to her husband. He appears to have realized remarkably an ideal which she had pictured for herself long before meeting him, and she seems to have fallen in love with him, if the affection were not also mutual, long before any common attraction was apparent. And their marriage, although opposed by some of her family, proved happy so far as their mutual affection and confidence were concerned.

Captain Burton, however, was unfortunate in failing to win in a sufficient degree the confidence of the authorities of the Horse Guards and the Foreign Office, so that alike in the army and in diplomacy he never attained a high position, and always was embittered by a sense of insufficiently recognized merit, a conviction which undoubtedly had a real basis, which his wife shared in the most thoroughgoing degree, and to the removal of which she devoted years of her life, not wholly without success. As an explorer, a government official and an author, especially as a translator of Oriental works into English, Captain Burton made himself a reputation which will long endure, although his African work must be conceded to have been far surpassed by some of his successors. As a consul he made little or no special impression upon the world, although he did good and faithful service.

As an author and translator he gained for himself considerable renown as an exceptionally accurate and graceful interpreter, not only of the text but also of the spirit of the Arabic, Persian and other Oriental works. But his choice of productions is not always to be approved, and the much criticised action of Lady Burton in destroying unpublished after his death a manuscript upon which he had spent years of labor is at once an illustration of her good sense, loyalty to his memory and personal independence of judgment. Burton was not a man of low tastes, however, and his translations, no matter how seemingly careless he was of the border line of propriety, always illustrate the zeal of the scientific scholar and not any less creditable motive or spirit. The story of their wedded life is one of many vicissitudes and of a largely unconventional, but by such as they an exceptionally enjoyable, career. They were both expert shots and riders, both accustomed to endure excessive fatigue and to rough it on the march and in camp imper turbably, and Lady Burton's bright narra-

tive shows by the very unconscious frankness of some of its pages what a remarkable woman she was without apparently being aware of it.

From first to last, after she became his wife, her whole existence was devoted to the task of caring for her husband and promoting his happiness and prosperity, and few more successful examples of wifely devotion can be called to mind. It is obvious that in this very absorption and self-sacrifice, which yet were deliberate and not uncontrolled, she found the happiness of her life, and he, on his part, seems to have reciprocated the ardor of her affection fully, if with less demonstration of outward devotion. The material of the book is fresh and agreeable in a large measure. Its literary attractions are somewhat less than we anticipated, there being more of it, especially in respect to details, than is necessary, but it is bright and vivid throughout and decidedly readable. Many illustrations, including several portraits of Lady Burton, appear, and it is a pleasantly entertaining book, which also possesses considerable permanent value. [Dodd, Mead & Co. \$7.50.]

STORIES

The Lowly Nazarene [J. S. Ogilvie Pub. Co. \$1.00], by J. L. Nixon, is another attempt to describe the life of Jesus Christ in the form of a story. The attempt is successful in a high degree, in spite of some defects. The narrative is well proportioned, well sustained, of great and growing interest and often impressing sacred lessons effectively. Misprints occur now and then which ought to be corrected, and the author takes some liberties with history. For example, he declares that there is much doubt whether the search for Jesus in Bethlehem and the so called slaughter of the innocents ever took place. One wonders a little, also, if Barabbas were the bold and successful robber described and, if he were accompanied by a "cloud of horsemen" who came "like an irresistible avalanche," how they happened to be overcome so easily by Protheus and his squad of twenty Romans. But the trifling defects of the story do not much weaken its effect. Some will think that the author emphasizes the humanity of Christ too much. But we are confident that his book will find favor among old and young as an uncommonly successful endeavor to describe the most important and the most beautiful life of all history in imaginary yet realistic circumstances.

At the Queen's Mercy [Lamson, Wolfe & Co. \$1.25] is by Mabel F. Blodgett. It is a picturesque and unusual story audaciously planned and written with sustained spirit to the end. The uniformity of its thrilling quality saves it from seeming merely melodramatic. One cannot help wondering if it ever would have been written or thought of if Rider Haggard had not pointed the way, but the author evidently is quite capable of independent work, and no acknowledgments to Mr. Haggard need be made. Nevertheless, it is not the work of a master, but among the smaller books of the class which exalt bravery, shrewdness and loyalty to friendship, and in which slaughter and trickery become commonplace, this will take a good place.

The Romance of a Jesuit Mission [Baker & Taylor Co. \$1.25], by M. B. Sanford, is a historical novel dealing with the Jesuit mission among the Hurons in the North and Northwest in the seventeenth century. The

fervor and fidelity of the missionaries and the comparative impotence of their endeavors are alike brought out prominently in the story, and the element of romance is skillfully interwoven with the other features of the tale. The style is picturesque and the book makes a very pleasant impression and has value as a historical picture.

Castle Meadow [Macmillan Co. \$1.25] is by Emma Marshall, and is about the Norwich, Eng., of a hundred years ago. It deals largely with the boyhood of John Crome, the painter, and William Crotch, the composer. It is a bright and sensible story, not one of the author's best, but worth reading none the less.—*Sweet Revenge* [Harper & Bros. \$1.00], by Capt. F. A. Mitchel, is a lively little war story of the picket service between the two armies in the War of the Rebellion and a love affair which grew out of it and the consequences. It is written with considerable spirit.

A Meddlesome Hussy and Other Stories [Stone & Kimball. \$1.50], by Clinton Ross, contains fourteen of his short stories, most of which, if not all, have been printed in the magazines. They illustrate some of the best work, in the line of the short story, which has been done lately. They all are interesting and some very engrossing, and all are told captivatingly and illustrate a certain fresh and striking power of expression.

EDUCATION

Two little volumes of history for young readers, *England*, by Francis E. Cook, and *Germany*, by Kate F. Kroeker [D. Appleton & Co. Each 60 cents], inaugurate a new series. The type, paper and binding of the little books attract one, and examination proves each of them to contain a terse but well-written outline of the history of one of the two countries named. The work seems to be very well done. Details are given sufficiently for the intelligent understanding of the great movements of history which are considered, but the books are not overloaded with particulars and a good sense of proportion is illustrated. A great deal of material is packed into small compass, but without involving any loss of attractiveness in the style. We do not know who the editor of the series is, but somebody has done good work upon these books. They deserve to make their way rapidly and successfully.

The American Book Company has issued a brief *Latin Grammar* [75 cents], by W. D. Mooney. It is intended to cover essential points only and in the simplest and most direct way, with reference to use in secondary schools. The number of such books is growing nearly as large, apparently, as the number of such schools, but so long as the new issues are as good as this one it is likely that they will find welcome and work. In literature, as in the great professions, there is always room at the top.—Prof. C. E. Bennett has edited the *Cato Maior de Senectute* of Cicero [Leach, Shewell & Sanborn. 60 cents] for the Student Series of Latin Classics. He has endeavored to utilize in the text the critical material which has appeared since Müller's edition came out in 1870. In the commentary he confines himself to essential points. Disputed questions are considered in a critical appendix. The work is scholarly and praiseworthy.—*The Finch Primer* [Ginn & Co. 35 cents] apparently takes its name from the author, Adelaide V. Finch. It is a tasteful, prettily illustrated and well ar-

ranged little book for beginners in reading and writing.

We have pleasure in commending to our reader's *Wight's Comprehensive Chart of Parliamentary Practice* [A. E. Watkins. 25 cents], an ingenious arrangement of cross-references in a table by which the substance of parliamentary law may be easily fixed in mind and made available for practical use. It includes the important features of the best authorities, and it is difficult to see how a more comprehensive, convenient or serviceable system on the same subject could be drawn up. Those who have occasion to serve as moderators or chairmen of public assemblies will appreciate its value at a glance.

MISCELLANEOUS

Our friend, Rev. R. F. Horton, D. D., of London, whose books on theology and practical religion are well known to Americans, has done good service, especially adapted to the young people whom he addresses, in his latest book, *Oliver Cromwell, a Study in Personal Religion* [Thomas Whittaker. \$1.25]. It is a short and compact, but well proportioned, carefully studied and vigorously written sketch of the great Protector, portraying with sufficient distinctness the facts of his military and political career, and with the overruling purpose of showing how in and through everything his loyalty to God controlled his career. Above all else Cromwell was a Christian, Dr. Horton claims, and to make this apparent, so that there can be no mistake about it, is his purpose in this book, a purpose which he has certainly accomplished successfully. It is a book for the times, but also a book for all time. Its brevity and its pleasant style will insure it readers, and its lesson is one which also is in demand and always needs to be strongly impressed upon the world, especially the young. Cromwell was a man who lived near to God, to whom God was vividly real, who felt himself to be guided, sustained and made powerful from on high as positively as he ever was aware of human sympathy and help. To make people realize for themselves what it is to live thus under a direct confidence in the controlling divine power, which is what this book undertakes to do, and in a remarkable degree certainly does, is to teach successfully the most necessary lesson which human beings ever need to learn.

The Personal Life of Queen Victoria [Dodd, Mead & Co. \$2.00] is a popularly written book by Sarah A. Tooley, which follows the career of her Majesty from childhood to the present time, devoting itself to the personal side of her life, her individuality, development, history, her home life, friendships, family, travels, etc. It is illustrated lavishly though not in a very high style of art. It is adapted to interest the multitude, especially just at this time, and it exhibits reasonable discrimination and makes a pleasant narrative out of the familiar facts. It was written primarily for English readers but many Americans will like it.

The Treatment of Nature in Dante's Divine Commedia [Edward Arnold. \$1.50] is a fresh and somewhat striking study by Prof. L. O. Kuhns. He endeavors to furnish a comprehensive picture of those aspects of animate and inanimate nature of which the poet made use in his great poem, and the work is not intended merely for reference purposes but is done with an eye

to the discovery of the poet's conception of natural science as indicated by his utterances. The closing chapter, which is a natural climax of the book and which contains a general discussion of Dante's attitude toward nature, is of special interest, and the author has caught the poet's spirit successfully and reproduced it appreciatively. His language, perhaps, is a little overwrought now and then, and when one reads that "no other poet has ever combined the loftiest poetry with the discussion of such complicated topics in all branches of learning," one wonders if the author has forgotten Shakespeare, whom most students doubtless regard as Dante's superior in general information. Nevertheless, the author's admiration for Dante has only colored his utterances, and his book affords a very appreciative study of his subject.

Woman and the Republic [D. Appleton & Co. \$1.50], by Helen K. Johnson, deals with the general relation of woman's suffrage to the public welfare, especially in this country, in a dozen vigorous and telling chapters. The book is scholarly in method, comprehensive in range, candid in sentiment and an exceedingly effective argument against woman's suffrage. The professional suffragist will be apt to use strong language in condemning it, but it is such a sensible and practical discussion of its theme that it cannot fail to have a wide and useful influence.

Song and Fable [Kenyon Press], by B. O. Aylesworth, contains a number of short poems and a number of fables. The poems impress us as rather strained in style and a little incoherent for the most part, with an occasional exception which we like. The fables do not suggest their meaning with sufficient readiness. On the whole the production illustrates laudable ambition rather than successful performance.

In Which Hearts Lead [De Merle Co.], by J. L. Merrill, Jr., is rightly termed by him a book of rhymes. It certainly is not poetry, and the rhymes are not of a very elevated character and are hardly worth the trouble of printing.

NOTES

— About \$18,000 must still be collected for the purchase of the desired portion of James Russell Lowell's Elmwood property in Cambridge for a public park.

— Prof. A. V. G. Allen is completing the biography of Phillips Brooks, which was to have been written by Rev. Dr. Arthur Brooks, but which his own death left unfinished.

— The two quarto volumes of Sheridan manuscripts from the collection of Sir Thomas Phillipps, which were sold at Sotheby's in London on May 20, were secured for the British Museum.

— The introduction to Cyprian, His Life, His Times, His Work, the "literary monument" of the late Archbishop of Canterbury, Dr. Benson, is from the pen of Bishop Potter of New York.

— Messrs. Scribner's Sons have a few copies of the suppressed Hazlitt memoirs, which somehow have reached this country. They will rank among rare works and the price will go up.

— The late Sir Henry Parkes—the "grand old man" of Australia—was a successful collector of books, autographs, etc., but his collection was sold for a song after his death, apparently because his administrator did not appreciate its value.

— The Rhode Island Historical Society has lately obtained a portrait of the late Mrs. Stowe, which apparently never has been re-

produced. It was painted by Alanson Fisher, probably in 1853, and is accompanied by a letter from Professor Stowe, in which he declared that he was better satisfied with it than with any other attempt of the kind which he had seen.

— Unless there is some justification of it not easily to be imagined, the sentence of Philip McElhone to a fine of only \$200, for stealing and selling valuable historical papers from the Congressional Library, is a scandalous mockery of justice. The legal penalty is a fine of not over \$5,000, or imprisonment for not more than five years, or both at the court's discretion. His companion in crime, whom he declares to have instigated the thefts, still is to be tried, and it is to be hoped that he may receive a more adequate penalty, if found guilty.

BOOKS OF THE WEEK

- Little, Brown & Co. Boston.*
CAPTAIN SHAYS. By G. R. R. Rivers. pp. 358. \$1.25.
IN BUFF AND BLUE. By G. B. Rodney. pp. 206. \$1.25.
Lothrop Publishing Co. Boston.
CAMP AND TRAIL. By Isabel Hornbrook. pp. 365. \$1.50.
Ginn & Co. Boston.
XENOPHON: ANABASIS V. Edited by A. G. Rolfe. pp. 115. 45 cents.
Lamson, Wolfe & Co. Boston.
DIOMED. By J. S. Wise. pp. 330. \$2.00.
Harper & Brothers. New York.
MR. PETERS. By Riccardo Stephens. pp. 406. \$1.50.
GEORGIA SCENES. By a Native Georgian. pp. 297. \$1.25.
A HISTORY OF OUR OWN TIMES. By Justin McCarthy, M. P. pp. 473. \$1.50.
JOHNSONIAN MISCELLANIES. Edited by George Birkbeck Hill, LL. D. 2 vols. pp. 488, 517.
SUSAN'S ESCORT AND OTHERS. By Edward Everett Hale. pp. 416. \$1.50.
"BORBO" AND OTHER FANCIES. By Thomas Wharton. pp. 183. \$1.50.
"HELL FER SARTAIN." By John Fox, Jr. pp. 118. \$1.00.
G. P. Putnam's Sons. New York.
SELECTIONS FROM THE POEMS OF TIMOTHY OTIS PAINE. pp. 89. \$1.25.
EVOLUTION AND RELIGION. By Prof. John Bascom. pp. 205. \$1.25.
International Committee of Y. M. C. A's. New York.
STUDIES IN THE LIFE OF JESUS. By W. H. Sallmon. pp. 155. 40 cents.
STUDIES IN THE PARABLES OF JESUS. By W. H. Sallmon. pp. 71. 25 cents.
Macmillan Co. New York.
THE GROWING REVELATION. By A. H. Bradford, D. D. pp. 254. \$1.50.
E. P. Dutton & Co. New York.
LAZARUS. By Lucas Cleave. pp. 383. \$1.50.
Fleming H. Revell Co. New York.
THE CULTURE OF CHRISTIAN MANHOOD. By Dr. Charles Cutbert Hall and others. Edited by W. H. Sallmon. pp. 300. \$1.50.
American Book Co. New York.
DIE JOURNALISTEN. By Gustav Freytag. Edited by J. N. Johnson, Ph. D. pp. 171. 35 cents.
J. B. Lippincott Co. Philadelphia.
GUAYAS THE TINKER. By S. Baring Gould. pp. 282. \$1.00.
American Baptist Pub. Soc. Philadelphia.
THE PROPHETICAL BOOKS OF THE OLD TESTAMENT. By J. B. G. Pidge, D. D. pp. 128. 50 cents.
Editor Publishing Co. Cincinnati.
A CODE OF HONOR. By Mary H. Leonard. pp. 116. 75 cents.
Riverside Printing Co. Port Huron, Mich.
AN EVANGELICAL CATECHISM. Prepared by Rev. Thomas Chalmers. pp. 42.
Edward J. Goodrich. Oberlin, O.
LECTURES, ADDRESSES AND ESSAYS. By Prof. James McGrore. pp. 373. \$1.25.
PAPER COVERS
Mass. Bureau of Statistics of Labor. Boston.
SOCIAL AND INDUSTRIAL CHANGES IN THE COUNTY OF BARNSTABLE. pp. 104.
Harper & Brothers. New York.
THE REAL CONDITION OF CUBA TODAY. By Stephen Bonsal. pp. 156. 60 cents.
Upton & Co. Auckland.
THE ANGEL ISAFREL. By G. M. Reed. pp. 100.
C. A. Hack & Sons. Taunton.
SEVENTY-FIFTH ANNIVERSARY OF THE TRINITARIAN CONGREGATIONAL CHURCH, TAUNTON.
MAGAZINES
JUNE. CHRISTIAN LITERATURE.—TRAVEL.—ILLUSTRATED AMERICAN.—CHAP-BOOK.
JULY. WHAT TO EAT.—CASSELL'S.—ART.—PALL MALL.—QUIVER.

Theological freedom is our ancestral heritage. But Jesus Christ is our master and the message upon which he has set his seal is the only one we are free to preach. He looked upon life with serious eyes and he charged his disciples to be content with teaching men to observe what he commanded. If this gives us a narrow pulpit it will also give us a mighty pulpit. Sadly do we need more intention and less extension.—Rev. Dr. A. J. F. Behrends.

Our Readers' Forum

Apropos of Recent Theological Discussion—A Twisted Form of Episcopalianism in Our Churches—More Room Yet in the Ministry—Good Results From Convention Expenses

DR. GORDON'S ALTERNATIVE

As one of the many young men in the ministry who admire Dr. George A. Gordon for his massive intellect, as well as for his big heart, I have a word to say apropos of his recent tilt with Doctor Stimson. Dr. Gordon asks for a more fundamental criticism of his own implied Universalism, meaning by the words "more fundamental" more philosophical or more profoundly logical. Now it is a great satisfaction to me to find in Dr. Gordon's own arsenal of logic the ammunition which is able to demolish Universalism. It is the logical principle of "difference." The *locus classicus* of this idea in Dr. Gordon's book, *The Christ of Today*, is on page 112, where he says, "The supreme divinity of Jesus Christ is but the sovereign expression in human history of the great law of difference in identity that runs through the entire universe and that has its home in the heart of the Godhead." This principle of difference in identity applied to God's universal interest in man ought to split as deeply between sinners and saints as it does between God the Father and God the Son, when applied to the Godhead. God's interest in men universally needs the principle of difference or discrimination in order to be a worthy interest. To think that God's purpose for all men is the same is just another illustration of overdoing the principle of identity.

Dr. Gordon made a splendid arraignment of the "overdone principle of identity in the Godhead" when he overthrew the logic of Unitarianism, but by such reasoning he has utterly smashed the logical framework of Universalism.

He cannot establish the doctrine of God's universal interest in humanity without reckoning upon the principle of difference or discrimination in it. The sovereign expression of this discrimination in God's universal purpose is the doctrine of the final judgment. All minor discrimination between the peculiar deserts of individual men in the presence of God is headed up into that simple dremption of the just from the unjust, the sheep from the goats, the saved from the unsaved. This universal interest of God, so deeply discriminating as to amount to the eternal approval of some and eternal disapproval of others, is just the kind of universal interest which the Lord Jesus everywhere announced in his references to the great separation.

And now what about Calvin and Edwards and Augustine and all the other orthodox theologians who have grappled with this majestic problem of theodicy? The three mentioned have given the most emphatic dogmas of God's discriminating interest. By carrying back the idea of God's interest into the region of his foreordaining purpose, they have logically maintained the need of discrimination in God's purpose from eternity. Thus they have announced the doctrine of eternal election predestinating some to salvation and others to destruction. The great offense of this doctrine, to me, is the insult to human freedom which is threatened in it.

But Dr. Gordon's alternative does not relieve the situation, for he threatens both human freedom and the logical principle of difference. Calvin has preserved the eternal contrast of the just and unjust; Dr. Gordon surrenders it, and thus the very significance of that salvation, to which all men are to be compelled, is lost! If there is no eternal suffering then there is no thrill of joy at being saved from it. Between Calvin, therefore, and Dr. Gordon I have to choose the former, because he leaves in the idea of salvation, at least the meaning of contrast from woe.

It is true that God's purpose is so and so,

but no statement of God's purpose is a finished statement until it reckons upon human purpose. Any complete doctrine of God's purpose with regard to men must say, "The choice of man's free will being such and such God's eternal purpose is so and so." Even the purpose to create man must contain in it an accommodation to man's free will as it is foreknown. God's foreordination is therefore always to be interpreted as his consent or his accommodation to the free action of man yet to be. If this treatment lets the stiffness out of foreordination then the idea of foreordination must be revamped, for the free will of man must not be surrendered.

Dr. Gordon used a specious and slippery idea when he spoke in *The Congregationalist* about human free will being "secondary" and "not the determining element in human history." It must be true that God is the ultimate determiner, but any will is an ultimate determiner by the fact of its being a will.

Human will is secondary to God's infinite will, but unless it have the power eternally to resist God in some sphere of God's universe it is not a will at all but only a make believe will.

Of course we must not be bumptious about this doctrine of human freedom, for it is an appallingly frail thing when we consider the multitude of its limitations, but when we set it over against God's freedom it is, nevertheless, exactly like his in being free! Coercion is doomed at a certain point by human freedom. Even God's coercion is reduced to that miserable victory of annihilation when it wrecks itself upon human will. God's purpose of universal favor to men, therefore, shuts out coercion and maintains man perpetually in the exercise of free choice, both for and against God.

Dr. Gordon implies that a continued opportunity to struggle in the future life is a great boon to those who are unwilling to give themselves to Christ in this life, but I pray and hope that God has better things prepared for those whom he eternally disapproves.

Cohasset, Mass.

E. VICTOR BIGELOW.

PULPIT CUCKOOS

In our issue of June 10 was a comment on the mistake of two Congregational ministers concerning Whitsuntide. This moves an esteemed correspondent to protest against attempts to introduce bits of Episcopal liturgy, and especially against the fashion of ministers telling the congregation when they have finished reading the Scriptures. He says:

If any one were soberly to examine the Episcopal liturgy for the purpose of marking the relative excellence of its different parts, there is hardly anything that would be more likely to be pronounced superfluous and useless than just this "here endeth" formula. And yet this is just what our Congregational ministers are catching up and rolling as a sweet morsel under their tongues. But with a further strange perversity they never copy exactly, and they do not agree among themselves how they shall convey to their people the solemn information that they have concluded the Scripture reading. One says, "Here endeth the lesson"; another, "Here endeth the Scripture lesson"; another, "Here endeth the reading of the Scripture"; another, with more regard to brevity than truth, "Here endeth the Scripture." They agree only in the "here endeth." That solemn ending "eth" seems to be the essential feature of the "enrichment." If the minister should say, "Here ends," no doubt everybody would smile, and not merely our friends the Episcopalian rectors.

C. M. M.

PLENTY OF ROOM YET IN THE MINISTRY

May I offer a somewhat different deduction from the figures of the Year-Book, as respects ministerial supply, from that of your editorial of June 10. First, as respects the relative increase of churches and ministers, the figures for the past sixteen years, from 1881 to 1896 inclusive, show an increase of 1,901 churches to an increase of 1,796 ministers, and during the five years closing with 1896 an excess of seventy-five churches over the increase of ministers. It was the phenomenal increase of 300 ministers in 1891 which made the five years, quoted in your editorial, show an excess of ministerial increase over that of the churches.

Again, respecting the 2,148 churches with a membership of less than forty members each, it is very extreme, as I read the figures, to reckon 900 ministers their sufficient supply. We may easily test the demands of these weak churches by an appeal to the facts. Take, for instance, four typical States, like California, Kansas, Iowa and Illinois, where a fair proportion of these weak churches are located, and note the number of such churches which were supplied with pastors during 1895. In these States were 287 churches having a membership of less than forty members. Yet of these 287 there were pastors over 220, leaving but 67 vacant. And of these 67 it is fair to presume that one-third were as capable of sustaining a pastor with the missionary aid as the other 220. This would give 242 churches to be reckoned as "capables" over against 45 "incapables." Thus, if less than one-sixth of the weak churches in these four States are "incapables," we may reasonably apply the same proportion to all. Instead, therefore, of but 900 churches demanding pastors, we have five-sixths of the 2,148, or 1,790 churches, or, if we suppose that 500 of these may double up so that one pastor may serve two churches, we still have 1,540 weak churches, which, added to the 3,334 stronger, give us 4,874 pulpits to be supplied by the 4,278 ministers whom you reckon available for service.

Thus, instead of an over-supply there appears an under-supply of almost 600 ministers. That the under-supply, while large, is not quite so great will appear from a more accurate view of the Year-Book figures. The ministerial list for 1895, which gives our full force, after deducting the deceased for the year, shows a Congregational ministry of 5,570. To these may be added as available for some service the 336 licentiates, though fully 100 of these would still be in the seminaries. But adding 236 such we have a total of 5,806. From these, upon the best authority I can appeal to, 1,500 should be deducted to cover, first, missionaries, second, the otherwise employed, and, third, the aged and disabled. This would leave 4,306 available ministers for the supply of 4,874 pulpits, an under-supply of 568.

There is no doubt that our method of establishing the pastoral relation creates the constant appearance of an over-supply of ministers, but the facts show the reverse both on appeal to the figures and on the evidence of the two classes of churches which are so pushed to secure suitable men that they are compelled continually to search for them in other communions. For our larger churches it is a difficult task to find a man who combines good pulpit and pastoral ability with a fair endowment of spirituality and good sense who is not already over some church. Of course there are such men who, for good reasons, are without a charge, but the number of able men, and available, are very few. With from seventy-five to one hundred names be-

fore them, committees are still at a loss where to select a pastor without robbing a sister church.

The other churches are the feeble ones of our mission field, which can only afford a few hundred dollars salary and yet require men of the most decided capacity—men of comparative youth and men of action more than of meditation. In the failure of these churches to find among our available ministers the men who can do the work and live on the possible salary, they have been for some years calling men in considerable numbers from other communions. In short, there is an over-supply of unavailable material with a great under-supply of the kind which is in immediate demand. For any bright, capable man whose heart warms to Christ's work, I would say with emphasis, there is no greater demand for such anywhere than today among our churches.

CHARLES L. MORGAN.

CONVENTIONS AND ECONOMY

Would it be true economy? This is the question raised by "A Christian Endeavorer" in *The Congregationalist* of June 17. It is not a new query. The Endeavor convention has met it many times, both before and after its inspiring gatherings. No one doubts the sincere purpose of the interrogator, but the shield has two sides. Large conventions are essential to the life of our time. In educational, literary, missionary, religious—not to say political—circles is this proved. The latest forms of church life deal with young people. That the great meetings appeal to them is readily granted.

The convention is an economic agency rather than a luxury. Results follow such as can be secured in no other way. Christian vision is broadened, an opportunity is given for the comparison of methods. The convention is a huge reservoir, drawing from innumerable sources but distributing to multitudes far remote. It has immense dynamic power in the quickening of spiritual life and in preparing young people for service.

The Endeavor convention forms no small factor in the rise of the movement. It is a great Christian advertisement in these very businesslike days. But it is more. Development in ability to carry on local work has sprung from the influence of the Boston and Cleveland meetings. Those who have attended the national gatherings are among the best workers in our home societies. We live in an era of vacations. Our life demands it. Many young people who formerly spent considerable money at mountain or beach now invest in a Christian Endeavor convention. The results are better health, brighter spirits, a deepened love for the church, a wider outlook upon life and a truer knowledge of obligation.

Among the many gains is the awakened spirit of giving. Last year the amount contributed to missions by the Societies of Endeavor was \$360,000. Our boards will not suffer from the meeting at San Francisco. Those who will attend are not the ones who fail to give proportionately. The appeals of the conventions always urge larger gifts. Twenty-five dollars came from one party in '96 in answer to the speech of Mr. Mills for Armenia, and the gift was made upon self-denial while in Washington. Those who will go to California are among the first to appreciate the need and present opportunity, and will respond. Last year thirty-nine candidates came upon a single platform and offered themselves for foreign work.

"San Francisco, '97," will help the far West. It will prove a mighty agent for good to every department of religious life. It will stimulate young people there to large giving. The responsibility for deficits in mission treasures does not belong to the Endeavor Society solely. The burden must not be put upon them. Every board secretary will testify to the help received from this source. The needs of the hour must be shared by all Christian

organizations. And it can hardly be conceded that "every one knows that the great majority are going simply for a pleasure trip, because they know they can go cheaply." If the writer of the letter has attended previous conventions—and no person who had not would raise the question, for he would have the influence of the past pressing upon him—he should recall how faithfully Endeavorers attended the sessions, regardless of other attractions or the weather.

The influence left behind is always beneficial. Religious life throughout the country receives an impetus. And *The Congregationalist* is right when it emphasizes the fact that such gatherings "promote sympathy between the different sections of the country and furnish inspiration to better work."

WARREN P. LANDERS.

THE CHICAGO ASSOCIATION AND DR. BROWN

Several letters have come to us from those who voted with the majority when the Chicago Association took action receiving Rev. C. O. Brown, D. D., into its fellowship. The writers in more or less temperate language dissent from our editorial position, as expressed in our issue of June 17. Inasmuch as these communications, to a large extent, traverse the same ground, we do not feel bound to print them all, but in the interests of fairness we are quite ready to print the following letter from the pastor of the Leavitt Street Church, Chicago, who doubtless presents what many of his brethren who sympathize with him would consider a fair and able representation of their views. We comment elsewhere editorially on the question at issue.

You are evidently more concerned for ecclesiasticism than for righteousness. You say that you refrain from expressing any opinion concerning the guilt or innocence of Dr. Brown, or concerning the justice or injustice of the action of Bay Conference in suspending him. That is, you undertake to play Hamlet with Hamlet left out. These are the primary, fundamental questions and cannot be put aside in the discussion. You are as silent as the grave respecting the action of Bay Conference in suspending a brother who, by a regularly constituted council, was acquitted and commended to his work with the hope and prayer of many years of usefulness. Why refuse to speak of the justice or injustice of Bay Conference, and be so vigorous in your speech against Chicago Association?

Why be silent concerning the guilt or innocence of Dr. Brown? That is an important factor, surely, in this discussion. The main point to keep before us and settle is the guilt or innocence of Dr. Brown. If we believe him guilty we are bound to withhold fellowship from him. For one, I would never vote to receive back into the ministry one who had been guilty of the crime his blackmailers charged against him.

But here is the fact: These stories against his character were considered by a regularly called council. The council met daily for a month. After listening to all the testimony they acquitted Dr. Brown. The council is the supreme court in our denomination. By every principle of justice—to say nothing of Christian charity—we are bound to consider a man innocent when the highest court, after patient and thorough examination, so declares him. Bay Conference had no legal, ecclesiastical or moral right to disfellowship a minister on the grounds of doubt and suspicion. The most despotic government would not so treat one of its subjects. Bay Conference violated its own printed constitution when it disfellowshipped Dr. Brown without preferring distinct charges against him.

Chicago Association prefers to stand by the decision of our supreme court, the council. The council declared Dr. Brown innocent of the crime charged against him by a quartet of disreputable women. Chicago Association is

bound to consider Dr. Brown innocent until Bay Conference, by regular processes, proves him guilty. That is what our large majority vote—nearly four to one—means. I am safe in saying that the majority of the minority believe in Dr. Brown's innocence. Dr. Willard Scott, who spoke for the minority, and who, as a member of the committee, had considered everything Bay Conference had to offer against Dr. Brown, publicly declared to the association his belief in Dr. Brown's innocence. Not one voice have I yet heard defend the action of Bay Conference. If a vote had been taken on these two points in the Chicago Association—first, is Dr. Brown innocent? second, did Bay Conference do wrong in disfellowshipping him in the way they did?—I am confident that 120 out of the 125 votes would have been "yes."

In all references to this case *The Congregationalist* has been standing up for ecclesiastical usage. I have looked in vain for a single sentence concerning the duty of Congregationalism to protect and conserve the good name of an honored minister who has been the target for cruel slander. I believe in orderly ecclesiastical methods of procedure. The Chicago Association did not act disorderly or rashly in the reception of Dr. Brown. They appointed a committee to confer with Bay Conference. There were five weeks for Bay Conference to offer its protest and reasons. What they sent was carefully considered by the committee. A thorough, lengthy and exhaustive review and presentation of the whole case from the beginning was made by the secretary of the committee, Dr. Waterman. Chicago Association had a clear understanding of all the points in the matter. There was no effort or disposition to suppress anything. Your correspondent in saying "so determined were many that the minority should not be heard" is far from fact. The minority themselves will testify that everything was fair and courteous in the discussion throughout. Many of those who voted in the minority explained their vote, declaring their belief in Dr. Brown's innocence and urged delay of reception simply on ecclesiastical grounds. Your correspondent would also give the impression that the eighty-nine who voted were as a rule beardless youths and pastors of small churches. It was one of the largest and most representative meetings of the association. If the votes were not counted but weighed the proportion of about four to one would still exist, and it will be found that the proportion of gray hairs is fully the same.

The Congregational churches of the land will rest assured that the Chicago Association did not act rashly, but went to the root of the whole matter, and after a thorough review of the action of the First Church of San Francisco, the council, Bay Conference and Bay Association, they decided by this large majority to receive into their Christian confidence and fellowship a brother whom they believe has been greatly wronged. As the leading minister of the Methodist Church of San Francisco wrote me a few days ago: "I have never believed in the criminality of Dr. Brown. My opinion is that he was the victim of a vile gang of harpies and blackmailers, and that his own unwisdom and indiscretion made him an easy prey." The vote of the Chicago Association is a confirmation of this opinion.

J. B. SILLCOX.

A PROTEST FROM THE MINORITY

In view of the action of the Chicago Association in admitting Rev. C. O. Brown, D. D., to its membership upon a letter from the Dubuque Association of Iowa, it seems due to the interests of truth and Congregational usage that the following statement be made by those who voted in the minority:

1. It is the opinion of the minority, inasmuch as Rev. C. O. Brown is still a member of the Bay Conference, under temporary suspension for alleged cause, and has not been

dismissed from that body nor received into another in the usual manner prescribed by our polity, that his reception into the membership of the Chicago Association was irregular and so is null and void, and in no way affects his previously existing ministerial or moral standing in Bay Conference, and that the only method of relief for him and for the Congregational denomination is a mutual council called by the proper parties to consider that special case alone, according to our usage.

2. The vote in the negative was intended to express the opinion that in view of protests from the Bay Conference to the Dubuque Association against receiving him, on the ground that he is under suspension by that body, and in view of similar protests addressed by the Bay Conference through its committee to this association through its committee, action by Chicago Association should be deferred for the present, on the ground that Rev. C. O. Brown is under suspension by another body with which we are in fellowship, and that in the meantime, as Dr. Brown feels that Bay Conference in its proceedings was irregular and unwarranted in its suspension of him, he be recommended to unite in calling a mutual council, to convene in Chicago or vicinity at an early date, to consider the ecclesiastical propriety of that conference in suspending him in view of the findings of the San Francisco council.

3. For these reasons the minority feels bound to enter its protest against the action of Chicago Association in receiving Rev. C. O. Brown to its membership, in violation, as we believe, of our denominational fellowship and usage, and to urge again that the usual steps provided by our polity for such cases be taken at an early date.

Signed, E. D. Redington, chairman committee, Willard Scott, F. A. Noble, E. F. Williams, J. F. Lyba, H. M. Scott, Q. L. Dowd, N. A. Prentiss, J. M. Sturtevant, G. S. F. Savage, J. M. Campbell, Fred Staff, J. U. Stotts, B. M. Southgate, J. H. Windsor, J. T. Dale, H. B. Hill, L. Q. Jeffries, L. V. Ferris.

THE STATEMENT OF THE BAY CONFERENCE

To the special committee appointed by the Chicago Association to report on the application of Rev. Charles O. Brown for membership:

Dear Brethren: The undersigned, being a special committee appointed by the Bay Conference of Congregational churches to have in charge matters pertaining to the ministerial standing of Rev. C. O. Brown, wish to present to your committee the position and claims of Bay Conference touching the question of his reception by Chicago Association.

We take position upon the principle of Congregational fellowship, and define our ground as follows, to wit:

Every Congregational association or conference has the right of every organized body—to suspend any one of its members for cause. Bay Conference exercised this right in the instance of Charles O. Brown. The principles of Congregationalism require that the action of any one Congregational body shall be recognized and respected by all co-ordinate and fraternal bodies, and that no one body shall attempt to annul the action of a co-ordinate body until all regular methods have been vainly used to right an alleged injustice.

Bay Conference suspended Charles O. Brown because of the existence of certain specified accusations, which an ecclesiastical council laboring to that end for more than a month had failed to remove, but in its finding declared to be still standing, and which were so strongly presented and so widely known and credited as to disqualify him unless removed.

This suspension, thus based on the public scandal unrelieved by council, was not supposed to be final action. In express terms it was intended to last only until such time as the causes which gave rise to it should be re-

moved. The suspended member had the privilege of a council, if he desired the question as between himself and the conference to come to trial. Bay Conference stood ready at the time, and stands ready at any time, to enter with him into a full investigation of the whole matter before any impartial council anywhere in the United States. This recourse of the suspended member and this willingness on the part of Bay Conference to join him in an attempt to relieve him, by means of council, from the causes of his suspension, have been repeatedly pointed out to him and to his friends, and have been reaffirmed to him within two months through his friend, Mr. Blanchard of your committee.

Bay Conference affirms this to be the only Congregationally regular and fully determinative method of procedure in the matter. It affirms that its suspended member is still its member, since he has not taken this method of procedure, and has never been dismissed by the conference. It affirms that his telegram of withdrawal from the conference, at a time when he was under discipline and when the body was not in session, was no proper withdrawal from that body; and that his attempted reception by the Dubuque Association, without credentials from the body which holds his credentials in trust, was not warranted by the course of Bay Conference, was therefore in violation of Congregational polity and fellowship, and does not act in any degree to annul the vote of suspension registered against him, to modify the causes of that suspension, to sever his connection with Bay Conference, to restore him to good standing, or to give the Dubuque Association power to accredit him to other bodies and to the churches at large.

Bay Conference is solicitous to make clear that it has no desire to act otherwise toward Charles O. Brown than according to fullest and speediest justice; it does not wish to protract the case to his detriment; it has deprecated the delays in the issue between it and the Dubuque Association; it has put the ecclesiastical question into the foreground, not to postpone unreasonably the personal matter of C. O. Brown's ministerial standing and the justice of his treatment here, not to ward off complete investigation of its action, but distinctly to avoid seeming to persecute C. O. Brown by what might appear to be hasty prosecution of the case, and because Dubuque Association's action has thrust forward a fundamental polity question of national dimensions.

Bay Conference is not bent upon the destruction of an innocent man; its attitude is not meant as calling upon other associations to leave him in its hands that it may compass his ruin. As the several steps in the case have been taken profound sympathy for him has filled the minds and the speech of those who yet were constrained to act as they did. Ever since Bay Conference suspended him it has been ready for the full investigation of the case, upon his appeal, by a mutual council selected wholly beyond the bounds of Bay Conference, and composed of the ablest and most impartial men of our denomination. Bay Conference claims, both that this is the only proper course, and that it disposes of the charge that the suspended member cannot get justice through Bay Conference. Dr. Brown, from the day of his suspension, has refused to submit his case to this proper and impartial procedure, but has sought irregular vindication beyond the horizon of the occurrences.

In view of these facts and Congregational principles Bay Conference affirms that the action of Dubuque Association, both in admitting Charles O. Brown to membership in its body and also in granting him a letter to the Chicago Association, is void and nugatory; that Charles O. Brown is not in fact, and could not be in right, a member of Dubuque Association, inasmuch as he has not been dismissed by Bay Conference; that Bay Conference, to which he committed his cre-

dentials in trust, and which has not relinquished the custody of his credentials, is the only associational body which has the power to issue credentials to him at the present time, and therefore that the alleged credentials which he offers to Chicago Association from Dubuque Association are no credentials.

Accordingly, Bay Conference wishes to protest through your committee against the reception by Chicago Association of Charles O. Brown upon credentials which we have thus pointed out to you to be invalid and subversive of Congregational fellowship and polity, and to assure the Chicago Association that Bay Conference must continue refusing to recognize Charles O. Brown as a member of any other body until the issue between him and itself shall be rightly adjudicated.

GEORGE MOORE,
SEYMOUR W. CONDON,
W. W. SCUDDER, JR.,
G. B. HATCH.

(J. A. Cruzan absent from the city in southern California.)
San Francisco, Cal., May 19.

OBERLIN'S ANNIVERSARY

The baccalaureate at Oberlin was preached by Prof. C. H. Churchill and was an appropriate close to his thirty-nine years of faithful service. The missionary address by Dr. William Hayes Ward of the *Independent* was one of his ablest efforts. The Commencement address by Rev. N. D. Hillis, D.D., of Chicago, on Ruskin's Message to the Twentieth Century, was enjoyed by an audience that filled the old First Church, after which Prof. A. A. Wright, chairman of the faculty, presented diplomas to 120 graduates.

The chief interest was found in the action of the trustees. The selection of Pres. William F. Slocum of Colorado College to follow in the footsteps of ex-Presidents Finney, Fairchild and Ballantine is heartily approved by faculty, students and alumni. Dr. Slocum's work in Colorado in behalf of Christian education has commended him most satisfactorily and he will have a warm welcome. He has not yet indicated his acceptance of the position.

Prof. H. C. King takes up the work in theology which increasing years compel ex-President Fairchild to lay aside. Professor King has already shown in the chair of philosophy and in his training class for Christian workers his peculiar fitness for this work.

Other appointments are: Dr. C. E. St. John, a graduate of Harvard and a student in Berlin, to the chair of physics, Dr. S. F. MacLennan of Toronto University and the University of Chicago to the chair of psychology and pedagogy, and Herbert L. Jones, now instructor in Harvard, to the chair of botany.

A. S. R.

Three fatal heresies are abroad today: (1) Man's chief end is avoidance of pain and discomfort, in one word, happiness, and God is somehow bound to surfeit man with this. And this is the chief end of a mollusk. (2) Man's chief end is material prosperity and social position. (3) Man's chief end is intellect, knowledge. Each of these three ends, while good in a subordinate place, will surely ruin man if made his chief end. For they leave out of account conformity to environment.—J. M. Tyler.

Our whole ethical system must be undermined, perverted, poisoned if we cannot learn to put the relations of man to the lower animals on a healthy, scientific, social and religious basis. To me human nature is unintelligible apart from a right conception of animal nature in the same; human duty involves and includes duty towards the animal kingdom, of which we are only a part; and religion, as I understand it, implies religious reverence and a sense of religious sympathy with the vast animal world.—Frederic Harrison.

In and Around Boston

Reception to Dr. and Mrs. Clark

The enthusiasm which marks the Boston Christian Endeavor Union was manifest at People's Temple Wednesday night of last week, when a reception and welcome were extended to Rev. Dr. and Mrs. F. E. Clark, just back from a tour of the C. E. Societies of the world. Coming, as it did, so near the time for starting for the '97 convention at San Francisco, it was like a big family gathering, so cordial were the greetings to the returned travelers.

After a service of song, Pres. J. A. Floyd of the Boston Union presented Mr. Samuel B. Capen as the chairman. He referred to the diminution in contributions to missions, while some pastimes which cost money seem to go right on regardless of the hard times. Governor Wolcott sent a representative in the person of Speaker Bates of the Massachusetts House. Rev. A. S. Gumbart delivered the formal address of welcome. Dr. and Mrs. Clark told of the spirit of Christian brotherliness which they found in the C. E. organizations of all lands.

The Booths and Their Prison Work

Commander and Mrs. Ballington Booth spent Sunday in Boston. In the morning they conducted a service in Charlestown Prison, in the afternoon they spoke in Tremont Temple and then went to North Cambridge for an evening meeting. At Tremont Temple Mrs. Booth's address on Our Prisoners attracted a large and sympathetic audience—sympathetic, when the meeting was over, in the genuinely practical way of pecuniary generosity. It was a long address, but no one realized it. As she began to speak a bar of sunlight rested at her feet, and before she had finished the light stole up the blue uniform and fell at last upon her face. "Saints in prison," she called her converts; "a prison-bird by choice and for life," she called herself. Let them put her picture in the rogues' gallery if that would teach anybody what she had chosen to do and where she had chosen to work. One thing, however, she objected to, and that was the cruelty which brands her rescued "boys" as *ex convicts*—a heartless, merciless, Christless word, she said. Let the law take its course, let the offender suffer the consequences of his crime, but in the name of God's pity don't brand the man for life!

The impression left was neither that of Mrs. Booth's eloquence, nor the practical spirit of her work, though her methods are surprisingly free from sentimentality, nor the hopefulness of her enthusiasm, though she has named the Volunteers' prisoners' rescue home "Hope Hall," but the chief impression was of the limitless joy of her self-sacrifice. "Don't praise me, don't pity me," she said. "I'm not making any sacrifice at all. I don't know the meaning of the word!"

A Whittier Pilgrimage

Over 700 people went from Boston last Saturday morning on the pilgrimage conducted by the Old South Historical Society to Haverhill and Amesbury. They visited Whittier's birthplace, the Snow Bound homestead near Haverhill, wandered about the pleasant garden at Amesbury and saw the poet's study just as he left it. They also met members of the Elizabeth H. Whittier Club of Amesbury, which has secured an option for the purchase of the property from the poet's niece and hopes to preserve it.

The Quaker meeting house of Haverhill was also visited. Powow Hill was climbed, and a delightful sail up the river for ten miles carried the pilgrims past the scenes of The Countess, Mabel Martin and many other of the historical and legendary writings of the New England poet. It was a leisurely pilgrimage, giving time for interesting talks from Samuel T. Pickard, the biographer of

Whittier, Edwin D. Mead, Alfred A. Ordway, president of the Whittier Club of Haverhill, and others. It was a party which any one could join by buying a ticket at the Union Station. There were individuals who seemed to be acquainted with no one, people who went from the heart of Boston and from as far away as Chicago. There were literary clubs, a Chelsea Sunday school (Mr. Jefferson's), classes from several day schools, who had been "studying up" for the past month, and among well-known literary and professional people there were J. T. Trowbridge, Professors Mitchell and Bowne of Boston University and Moses Merrill, master of the Boston Latin School. This is the second formal pilgrimage which has been taken under the auspices of Mr. Mead and his coadjutors. Last year the objective point was Rutland. The success thus far insures future expeditions of the same character.

To Take an Important Post

The dismissal last week of Rev. G. A. Jackson from the pastorate at Swampscott, whose duties he has discharged so conscientiously for nearly twenty years, releases him for a special work for which he possesses exceptional qualifications. He succeeds Dr. Luther Farnham as librarian of the General Theological Library at 53 Mt. Vernon Street. Its work, for which it has ample equipment, is one of large importance. Contrary to what is commonly supposed, in these days of public libraries, ministers as a rule are not well provided with books for their special needs. Public libraries will not buy them and they are often too costly for the average pastor. This library, which belongs alike to all denominations, is prepared to meet this want. Many new books are to be added this summer under the direction of the scholarly men who compose the book purchasing committee. Among these are Professor Hincks of Andover Seminary and Rev. Dr. Wellman. Mr. Jackson hopes to make the work of the library known at all the Ministers' Meetings when they convene after the vacation. The council which dismissed him put on record its appreciation of his "high character, scholarship, self-sacrifice and efficiency."

A Veteran Evangelist

Major D. W. Whittle is in Boston again, conducting a series of noon meetings at the Bromfield Street Church. He speaks daily upon evangelistic themes, and goes into churches as opportunity offers to gather evening audiences interested in Mr. Moody's colportage work among prisoners. Last Sunday he supplied Park Street Church morning and evening.

He has lately returned from a nine months' campaign in Scotland, his fifth journey abroad, and his usual recourse when election year comes round. When we Americans are busy choosing our President Major Whittle goes abroad where he can work unmolested. This time, he tells us, he was received in Scotland with more than usual cordiality, and everywhere he found a hearty, kindly, even enthusiastic interest in America and its ill-fated arbitration project. He scouts the idea that political interests were the actuating motives of its British advocates. Major Whittle was at work in Glasgow among the very poor, making the famous Wynd Church his headquarters. He spent eight weeks in Edinburgh, where he preached in the Free Assembly Hall and also in Colton Prison. He is enthusiastic over his work among the criminal class, and while he admits that many of our convicts are irresponsible unfortunates, defective mentally as well as morally, he insists that splendid results have followed his work and Mr. Moody's behind prison bars.

To Study Out-of-Door Life

Mr. Grabau, of the Massachusetts Institute of Technology, who conducted the interesting

free excursions out of Boston this spring to study New England shore life, will open a summer class in zoölogy at the laboratory of the Natural History Museum. This class, which will have special reference to the needs of teachers, will meet Monday, Wednesday and Friday afternoons, from two till four, beginning July 7. Application for admission should be made to Alpheus Hyatt, curator of the museum.

Old Mail Systems Passing Away

Important changes are just being inaugurated in the Boston mail system, which already has a reputation as one of the best in the country. The northeastern suburbs are now included in the street car service. Months of patient study have produced a time schedule which brings the whole city and suburban system of collections and deliveries to a point of perfection.

Besides, this week the boxes have arrived to make a beginning at Brighton in the house-to-house collections. The suburbanite Bostonian need no longer be charged with letters which he will forget to mail in town. When he stops at home he need no longer run to the distant post office to catch the mail going by the steam cars at rare intervals, nor need he wait in the same local post office for equally rare deliveries. He may buy for himself a box which shall be fixed beside his own front door, from which his letters shall be collected and promptly deposited in the large white box at the nearest important crossroads. From that the familiar white car will take them, sort them and dispatch them to their destinations, while whizzing along on the trolley with right of way over all passenger cars.

Letters which used to be three and four hours going from one suburban town to the next will now, if on the same circuit, be delivered in about fifteen minutes. If on another circuit they will be transferred without going into Boston. The new system will afford the suburbs several more mails a day than formerly and a delivery two hours later at night.

The department at Washington has granted \$4,184 for this improvement, which is much more important than the general public can easily appreciate. As for the pneumatic tube, it is said that a line will be in operation this summer between the Union Station and the post office.

An Idea for Pastor Seekers

A church within easy reach of Boston has prepared a printed form of application for ministers aspiring to its vacant pastorate. It reads somewhat like the blank to be filled in applying for a passport, but it calls also for a description of the candidate's present congregation with a list of references, including church members and hearers not yet brought into the fold. We suggest that a still more accurate horoscope of the minister's success in the field he seeks might be gained by getting his photograph, a lock of his hair, a specimen prayer and sermon.

Prodigal expenditures in luxuries on the part of the rich are like relief works set on foot for the starving in times of famine. They help to tide the poor man over a crisis. But otherwise all money wasted, that is, not invested so as to provide for future production, is plainly an injury to the poor man. The more money I spend on champagne and silks the less I have for the employment of labor hereafter.—Editor, *New York Evening Post*.

Christian men are not to wait till all mankind hears the call of justice. Except their righteousness exceed the best righteousness to be found outside of the Christian community, they have no right to their title.—R. v. Walter Rauschenbusch.

News from the Churches

Meetings to Come

SPECIAL meeting of the Congregational Education Society, July 8, 1897, at 2 P. M. in Pilgrim Hall, Congregational House, Boston, to consider and act upon an amendment to Article 5 of the constitution, authorizing the president and directors to make conveyance of any real estate owned by the society, and to transact such other business as may be legally brought before it.
I. A. HAMILTON.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 135 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home mission colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 2, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church an splendid offering of \$1.00. The offering is to be placed in a box labeled "Ministerial Relief" and sent to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the names of the trustees]. The offering is to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to E. S. Snow, Corresponding Secretary, Room 32, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Requests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS

What boys' club can present a more attractive and inspiring plan of work than that reported from the westernmost point of Lake Superior? Such efforts ought to develop the members into men great and good enough to become subjects of study in the boys' clubs of the future.

The fraternal relations between the churches of northern Minnesota and North Dakota, irrespective of State lines, are highly creditable to them and constitute a fresh evidence that the most unifying element in our country today is the Christian religion.

We like the way a California correspondent speaks of the co-operative work of pastor and people. Too often, though of course this is unintentional, the part borne by the leader is magnified at the expense of the members.

We commend to other churches in agricultural regions the plan of the one in Minnesota, which, with one mighty, united effort, inaugurated the enterprise which promises to slay the dragon of debt in a single season.

An Ohio town, just celebrating fourscore and ten years of existence, owes much doubtless to the influences of the church whose

organization was almost contemporaneous with the beginning of the town.

There are few centers of wider redemptive influence than churches maintained for sailors, and rarely do we find one whose work is more faithful or fruitful than that which guards the Golden Gate.

Congregational clubs which take note of the effect upon the attendance of a certain New Hampshire club's latest program will perhaps be inclined to plan a similar gathering.

A change indeed has taken place in a New York community, which seems to have been thoroughly made over by the zeal of Christian workers.

It is gratifying to see that even on the Pacific Slope the brave defense of Bunker Hill is recalled as an incentive to modern patriotism.

It is quite right for a minister to go to the circus on Sunday when his purpose is such as a Michigan preacher had on a recent occasion.

More is heard of men's clubs in the church than of women's clubs, but a New Hampshire church will try the latter.

Of Special Note

Extension of work in northern Minnesota and North Dakota.

Departures from various localities for the Pacific slope.

Good reasons for rejoicing by a New Jersey church.

PENNSYLVANIA STATE ASSOCIATION

At Ebensburg, beautiful for situation, on the top of the Alleghenies, amid the majestic natural beauty and with the enthusiasm of the church just celebrating its 100th anniversary, the State Association met, June 22-24, for its eleventh session. The sermon was preached by Rev. H. M. Bowden on *The Essential Faith and Principles of Individual Freedom*, followed by the communion service. Rev. R. R. Davies was elected moderator.

Rev. R. S. Jones, D. D., read an interesting and valuable paper on *The Congregationalism of Pennsylvania in the Early Years of this Century*. Rev. J. S. Upton read a paper on *The Place of Congregationalism in the History of the World and Its Essential Force in Relation to Christianity*. The writer showed that the primitive churches adapted themselves largely to local needs and influences, and that the place of Congregationalism in the history of the world is the formal development of the fundamental principles of the Christian religion, that is, fellowship and freedom in Jesus Christ. Congregationalism demonstrates the feasibility of a future confederation of all the evangelical churches and denominations of Christendom, for universal fellowship and universal mutual helpfulness. Rev. R. R. Davies read a paper on *The Relations of God to the History of Humanity*. It set forth the different philosophical conceptions of God and the falsity of these philosophies as seen in the phenomena of the universe—man and history. The Biblical conception of God's relation to humanity was then presented under the points of creative relation, determining factors, redemptive relation. The paper was the production of a master in philosophy and modern theology.

During one of the afternoon sessions reminiscences of the Congregational church of Ebensburg were given by former pastors, Rev. Messrs. T. R. Jones, George Hill and R. S. Jones. The benevolent societies were ably represented by Dr. Beard for the A. M. A., Dr. Cobb for the C. C. B. S., Dr. Duncan for the C. S. S. and P. S., Dr. Hamilton for the Education Society, Dr. Daniels for foreign missions and the irrepressible Pufferfoot for home missions. The Woman's Home Missionary Union also held an interesting session, Dr. T. W. Jones, superintendent for Pennsylvania, giving an inspiring address. The registrar of the State reported a membership of 11,810, a net increase of 331, and a net increase in Sunday school of 101. The home expenditures were reported as \$93,234, an increase of \$4,101. It was pleasant also to

learn that our benevolences have steadily increased. One year ago an increase was reported of \$690 over the previous year; this year an increase of \$1,224 is reported over last year.
T. B.

A PENNSYLVANIA CENTENNIAL

The Ebensburg church celebrated its centennial anniversary June 20, with special services of enthusiasm and deep interest. Persons born and trained in the town, but now removed, returned to join the gladness of the day. The church was organized with twenty-four members, all of whom were recent comers from Wales. Rev. Rees Lloyd was the first pastor, remaining here twenty-one years. Rev. R. S. Jones is the present pastor. All but three of the eight or ten pastors were born in Wales.

As part of the exercises a preliminary prayer and experience meeting was held with addresses by many of the old members. The Sunday services included the centennial sermon by the pastor, an address from Rev. T. W. Jones, D. D., now superintendent of home missions, an afternoon sermon of great eloquence in the Welsh language by Rev. D. T. Davis, which was richly enjoyed by the Welsh people. Another sermon in English by a former pastor, Rev. George Hill, was delivered with much power. In the evening another former pastor, Rev. T. R. Jones, preached.

The first meeting house, erected in 1797 and built of logs, was one story in height and about twenty feet square. The second house was erected in 1804, somewhat larger than the former. The third, built in 1832, was a two-storyed, brick building with two doors in the center. The men entered and sat on the right, the women on the left. The fourth building dates from 1869, a substantial brick building, one of the finest in the county at the time of its erection. The present edifice is the same remodeled at an expense of \$6,187, all paid for. The windows are all memorials, and the interior is lighted by electricity. In 1886 the church by unanimous vote decided that all the services be in English. Thus ably manned and well furnished it enters upon the early years of its second century in peace and prosperity.
B.

COURTESY BETWEEN ASSOCIATIONS

At the October meeting of the Fairfield (Ct.) Association of Congregational Ministers an application for membership was received from Rev. C. M. Arthur of Weston. At that time he presented the records of his ordaining council for credentials and gave the impression that he had had no associational relations. Since that time it has been learned that he had been a member of Elkhorn Association and also of Olivet (Mich.) Association, and that in 1893-4 he had been placed on trial by the latter body and that fellowship had been withdrawn from him. These facts becoming known, a special meeting of Fairfield Association was called for June 22 at South Norwalk, Ct., to consider the case. The following resolution was adopted:

That in consideration of the fact that at the meeting of the association in October, 1896, Rev. C. M. Arthur was elected a member of this association when it was not then known, as it has since been learned, that he was dismissed without credentials from the Olivet (Mich.) Association, and has not since been reinstated, we declare such election null and void. In taking this action we distinctly disavow any intent to pass judgment upon Mr. Arthur's character or past conduct, but our action is determined by our sense of obligation of fellowship with the Olivet Association.

CONFERENCES AND ASSOCIATIONS

ME.—Franklin Conference met at Farmington Falls in the elegant Blake Memorial Church. The sermon was by Rev. J. R. Wilson. Topics were: True Spirituality, The Church Prayer Meeting, Systematic Benevolence, and The True Evidences of a Church's Prosperity. Rev. G. H. Guttererson gave a stirring address on A. M. A. work.

Union Conference held its annual meeting at Waterford, June 9, 10. Sermons were preached by Rev. Messrs. D. E. Coburn and E. J. Converse. There was a large representation, 13 churches sending delegates and making cheering reports. Sec. C. H. Daniels spoke in behalf of the A. B. C. F. M. Rev. C. P. Cleaves reported Bangor Seminary mat-

ters. Topics: The Work of the Church, What Should the Preacher Preach? Self-sacrifice—the Spirit of Service.

N. Y.—The Essex Association met at Moriah. The sermon was by Rev. Henry Lewis. Topics were: Sunday School Work, The Y. P. S. C. E., Home Missions. An afternoon was given to the woman's foreign and home missionary societies. The reports from the churches were encouraging.

MINN.—The Northern Pacific Conference met at Moorhead, June 15-17. Reports from churches, especially those in the country, showed gratifying gains. Three new ones have been organized, two new Sunday schools, two buildings erected, one debt has been paid, two churches begin to contribute to all six Congregational societies, and two organize a missionary society among the women. Rev. H. P. Fisher preached the sermon. The principal topics discussed were: Inspiration in Christian Work, Business Methods in Church Administration, Men and Missionary Work, The Pastor's Place in the Community, The Function of the Christian College. The conference gave special attention to the missionary opening in northern Minnesota. A visit was also paid Fargo College, N. D., at its Commencement. Letters of dismission were granted to several churches in the northeastern part of the State for the purpose of forming a new conference with Duluth as a center. This will be known as Duluth Conference, and will probably take in all churches east of Brainerd, possibly including the two Brainerd churches. The formation of several new churches in this region not associated in conference and the development of work on the Iron Range have made this step necessary.

Central Conference met at Alexandria, June 22-24. Topics discussed were: Is Christian Sociology Scriptural? Church Adaptability, Young People and Church Loyalty, The Relation of Our Churches to Revivals, Congregational Limits of Theology, The New Outlook on Life and The Force and the Field, in which the work of the various benevolent societies was presented. The sermon was preached by Rev. G. E. Smith and was followed by the communion service. The attendance was good. The free parliament hour brought out considerable discussion. Reports from churches indicated gratifying progress. Most of them are now supplied with pastors.

N. D.—Grand Forks Conference, which met at Crary, June 9, and several other conferences in North Dakota and northern Minnesota have petitioned the H. M. S. to appoint Rev. L. J. Pedersen as a general missionary among the Scandinavians because of the large number of promising openings among them. Never before has there been such a call from that people. It seems to be the opportunity of a generation.

CLUBS

MASS.—At the last meeting of the North Bristol Club Rev. C. H. Beale of Roxbury gave the address on The Method of Progress.

N. H.—The Ashuelot Club celebrated June 17 as a field day, with an outing at Wheelock Park, Keene, with a much larger attendance than ever before. A platform was erected between two large trees, with a banner for a background, and directly in front, on each side, respectively, the "pine-tree banner" of Prescott and the flag of England were displayed, symbolic of the old-time fight. Rev. G. I. Bard, the president, gave a felicitous address of welcome, after which dinner was served under the fragrant pines. The principal address was given by Rev. W. G. Pudefoot, D. D., on the topic When I Was Young. He added much to the profit and enjoyment of his audience. A pleasant feature of the occasion was the rendering of several patriotic hymns by a male quartet. The election of several to membership, with an assurance of others to come, was a new witness of the flourishing condition of the club.

NEW ENGLAND Massachusetts

[For Boston news see page 28.]

NEWTON.—*Auburndale.* Sunday evening, June 20, Rev. F. E. Clark, D. D., gave some account of his work during his absence of nearly a year. The following evening a meeting of welcome to himself and Mrs. Clark was held under the auspices of the Newton C. E. Union and brief addresses of welcome were given by four of the city pastors and by two representatives of C. E. Societies. Dr. Clark showed an interesting missionary relic, William Carey's shoemaker's hammer, given for a gavel to be used at the San Francisco Convention. *Highlands.* This youngest of the Newton churches observed its 25th anniversary June 24th. A social gathering was followed by the exercises in the auditorium. The

historical address was by Hon. J. F. C. Hyde. The first pastor, Rev. S. H. Dana of Quincy, Ill., sent a message; Rev. G. G. Phipps, pastor for nearly 15 years, spoke and furnished an original hymn, and there were brief addresses by Rev. Lawrence Phelps, Rev. E. M. Noyes, the pastor of the First Church, from which this was a colony and three of the Newton pastors present at the formation of the church, Rev. Messrs. D. L. Furber, D. D., H. J. Patrick, D. D., and Calvin Cutler, each of whom is now pastor emeritus of the church of which he was then pastor.

WEYMOUTH AND BRAINTREE.—*Union.* The meeting house caught fire on the roof, June 19, from the spark of a passing locomotive, and was burned to the ground in less than two hours. The loss is estimated at over \$25,000.

PLYMOUTH.—*Church of the Pilgrimage.* The pastor, Rev. E. W. Shurtleff, started Monday for San Francisco, where he will deliver a poem at the International Convention of Christian Endeavor, his topic being, The Army of Daybreak. The pulpit will be occupied next Sunday by Rev. T. D. McLean, and on the two following Sundays by Rev. Smith Baker, D. D.

GEORGETOWN.—*Memorial.* The 100th installation of Rev. Isaac Braman was observed on the anniversary date. He was connected with the pastoral office for over 60 years previous to his death. On the wall of the meeting house, near the pulpit, a tablet notes some important facts of his ministry.

BEVERLY.—*Dane Street* has issued a comprehensive history and manual which is more fully illustrated than the usual run of such pamphlets. In all nearly 20 cuts present the likenesses of the eight pastors and show exterior and inside views of early and later buildings. The historical and descriptive matter must also be of particular interest to those who have been associated with the church. The usual lists of members and forms for special services are included. Rev. J. F. Van Horn is the pastor.

NEW BEDFORD.—*North.* Since Rev. J. A. MacColl resigned as pastor decided action has been taken by the church to secure a reconsideration by him. At a special meeting of the church it was voted by a large majority to ask him to withdraw his resignation and he has consented.

WORCESTER.—*Piedmont.* Last Sunday Dr. Elijah Horst preached his farewell sermon. The church continued his salary for six months. In dismissing him the council voiced the universal sentiment of regret in losing a pastor so able, sympathetic and interested in every public good. He has removed with his family to their summer home at Thousand Island Park, N. Y., and in the autumn will make his home at Brookline. Dr. Mix will supply the pulpit the first Sunday in July and Rev. C. B. Sargent of St. Louis the second. Dr. Withrow of Chicago will preach the first two Sundays in August.

Old South. The congregation will unite with the Main Street Baptists through August. Rev. W. O. Conrad of Fitchburg will preach Aug. 1 and Rev. F. E. Ramsdell of Cambridge Aug. 8. The remaining services will be in the Baptist church. Dr. A. Z. Conrad preaches in the Puritan Church, N. Y., July 18. *Pilgrim.* Dr. Alexander Lewis will spend the month of August in the West. The pulpit will be supplied four Sundays by Dr. Mix and the fifth by Dr. N. H. Whittlesey of New Haven. *Hope.* Last week the church gave a reception to all children baptized in the church and their mothers. The C. E. Society has a two cents a week club for foreign missions of 61 members, and is supporting a native worker in China and expects soon to have one in India.

SPRINGFIELD.—*South* observed the 50th anniversary of the installation of Rev. S. G. Buckingham, D. D., with special exercises at the morning and vespers services. Dr. P. S. Moxom, the pastor, preached at the former service, paying special tribute to the former pastor. At the second service Dr. Buckingham, though 85 years old, made a brief address. A written testimony of appreciation and affection was read to the aged minister, which affected him deeply.

Maine

MILFORD celebrated Children's Day with appropriate services June 13. The auditorium was decorated tastefully with wild and cultivated flowers, and in the evening a special musical service was held, consisting of solos and choruses by the children with an orchestral accompaniment. The Sunday school has nearly doubled its membership in the last two years. The school has been self-supporting during the past year. Rev. A. S. Freese is pastor.

MUSCONGUS ISLAND.—The Bethel Branch, organized by Captain Allen, has been increased by four members. There is an excellent outlook in religious and educational lines. The Sunday school

and church services are well sustained, and an excellent teacher has been secured for the free school.

DURHAM.—Misses Washburn and Burdette after work here organized a C. E. Society which is active and keeps interest alive. These workers also spent a week each at N. Gorham and N. Windham, where they had previously labored and found a hopeful condition.

LITTLE DEER ISLE dedicates its building free of debt about July 12. Money is still needed for furnishings for the pulpit and vestry. Rev. Charles Whittier spent half of May at Cranberry Isles, where a pastor is much needed to take up Rev. C. E. Harwood's work.

GORHAM.—The work on the new chapel will soon be begun, the contract having been awarded. Rev. G. W. Reynolds, the pastor, has given several interesting lectures on Greece.

Fort Fairfield votes its pastor, Rev. G. B. Hancock, a three months' vacation, and requests him to withdraw his resignation.

New Hampshire

HAVERHILL.—A young woman's club has recently been formed with a view to assisting the pastor at the Sunday evening service by furnishing special music, the pastor giving a series of sermons specially adapted to young women. This is a result of the experiment last season of a young men's club organized for a like purpose and a series of sermons to young men.

DUBLIN is sorry to lose the ministrations of Rev. E. B. Burrows, who has ably supplied here for seven months, but now goes to Penacook. Important accessions to the membership have inspired new courage. Mr. W. A. Whitcomb of Hartford Seminary has been engaged for a summer supply with a view to ultimate settlement.

WOLFEBORO.—The pastorate, which has been vacant for the last ten months, is soon to be filled by Rev. E. L. Warren of Westery, R. I., who proposes to begin labor in July. The field includes a flourishing academy, and it is hoped with the coming of the new pastor the church will enter on a career of increased usefulness.

BERLIN MILLS reports a hopeful condition. Rev. J. B. Carruthers has just entered upon his fifth year of work. Services are well attended. Eleven new members were welcomed recently.

Vermont

HARDWICK.—The pastor, Rev. F. F. Lewis, started for California, June 28, in charge of the Vermont excursion to the C. E. Convention.

Rev. G. N. Kellogg of Morrisville was seriously injured last week by a fall from his bicycle. Rev. Messrs. W. C. Clark, Keeler's Bay, Benjamin Swift, Orwell, F. M. Wiswall, Putney, will take vacations in San Francisco.

Connecticut

NORWALK.—*First.* The women tendered a farewell reception to Dr. and Mrs. T. K. Noble, June 20, on the eve of their departure for a six weeks' vacation in San Francisco. Fully 300 persons were present to bid farewell to the old parsonage and to the pastor and his wife. On their return from San Francisco they will occupy the elegant residence on the Green bequeathed to the church by the late Mr. and Mrs. G. R. Cowles. Drs. A. F. Beard and D. M. Seward, who make this church their home, will supply the pulpit during the pastor's absence.

WEST WOODSTOCK.—A large audience, including several former pastors, was present at the 150th anniversary of the church, June 24. The program included a historical paper by G. C. Williams, a descendant of Rev. Stephen Williams, the first pastor, covering the first half-century of its existence. Rev. F. E. Rand, the pastor, followed with a review of its history from 1797 to the present day. Deacon Ezra Hammond, 91 years old, and others gave reminiscences of former days.

CANAAN.—*Pilgrim.* The pastorate of Rev. S. A. Burnaby, which began April 1, opens propitiously. The morning service is well attended and a Sunday evening service, which has not heretofore been held, began June 13 with a children's concert, the house being filled. The church is a young organization but owns a pretty edifice and parsonage free from debt. The parsonage was completed last fall and is now occupied for the first time.

HARTFORD.—*Pearl Street.* The society has sold its property, including land and edifice, to the Connecticut Mutual Life Insurance Company for \$125,000, but will retain possession of the present structure until July 1, 1898. A lot will be purchased on the hill and a new edifice erected. The organ and pulpit were not included in the sale, and will be removed. Rev. Dr. W. D. Love is pastor.

WEST TORRINGTON.—Rev. A. W. Gerrie observed the fifth anniversary of his pastorate over this church with an appropriate sermon, in which he reviewed its history for the 156 years of its existence. Mr. Gerrie is the first pastor to be settled over the church since 1857.

SOUTH KILLINGLY.—Rev. W. S. Beard preached his parting sermon a week ago Sunday before leaving for his new field at Durham, N. H., to which he and his family moved last week. Mr. Beard's departure causes regret with those who knew him and his late father.

NEW LONDON.—*Second.* The foundation of the parsonage has been completed and work on the superstructure begun. The building when completed will be a model parsonage. It is the gift of Mrs. N. W. Harris.

WHITNEYVILLE.—Rev. C. F. Clark, the pastor, has received a thank offering of a check for \$100 from Mr. Howard Sherman in appreciation of the efforts of the church people to save his house, which was burned May 23.

MIDDLE STATES

New York

WILMINGTON.—Rev. Henry Johnston's work of nine months has been accompanied with remarkable results. The church had been without a pastor for two years and was small and discouraged. It is now united and full of courage. There have been 60 conversions, the community seems permeated with interest and the church edifice and parsonage have been repaired, three Sunday schools have been opened in outlying districts, remarkable cases of religious interest have taken place and persons have come many miles to converse with the pastor, and even the public school is now opened with prayer.

MORIAH has been fortunate in having Rev. H. A. Depper for a year and the church is much encouraged. The congregations are the largest in the place and at Moon Hill and elsewhere successful work in outlying districts has been carried on.

New Jersey

MONTECLAIR.—*First.* June 23, found joy in setting apart one of its sons, Mr. William T. Holmes, to the work of the ministry. He is the son of one of the deacons and has already done much Christian work, having for two years been connected with a social settlement in New York. His work for the present will be in the parish of the Central Church of Providence, R. I., whither he has been called to assist the pastor. The vote of the council was unanimous and hearty, notwithstanding there were matters of belief expressed by the candidate upon which there was no little difference of opinion among the members. Dr. E. C. Moore of Providence preached the sermon.

THE INTERIOR

Ohio

CLARKSFIELD.—This quiet country township temporarily increased its population of 1,000 by 2,500, June 23, to celebrate its 80th anniversary, and June 26 the church observed its 75th anniversary. Rev. D. L. Leonard, D. D., spoke ably and entertainingly on *The World in 1822*. The church history was written by Miss Anna Husted, a member of the "Kansas Colony," which to the number of 60 former members and descendants sent from Kansas City, Kan., an affectionate greeting with two of the older members. Other words of remembrance and greeting were spoken by Rev. Albert Bowers and Deacons Gault and Sackett of Ruggles and Secretary Fraser, whose father was twice pastor and who was a student supply of the church. Rev. A. B. Allen continued the service on Sunday.

MANSFIELD.—*First.* Dr. E. B. Fairfield who, last September, was chosen pastor for one year, has just been elected unanimously as pastor without limit of time. There have been over 40 additions since the opening of 1897, of whom 24 came on confession.

Illinois

GALESBURG.—*Central.* The corner stone of the new edifice has been laid. Rev. H. A. Bushnell made the principal address. Rev. J. M. Sturtevant, D. D., offered the prayer of dedication. Rev. A. F. Sherrill, D. D., is pastor. Different pastors of the city participated. Central is a union church of the First Church of Christ and the First Congregational. The edifice will cost \$70,000, and will stand on the site of First Church, the edifice of the other church having been given to Knox College.

Indiana

HOSMER.—This pastorless church in southern Indiana has been revived and encouraged by a short visit from its former pastor, Rev. Thomas Smith. The faithful membership is poor and able only to raise a meager salary; it is in earnest in the work and hopes to call a pastor.

Michigan

CHARLOTTE.—Rev. W. B. Williams tried the somewhat novel experiment of preaching in a circus on a recent Sunday. He had a good representation of the employes, at least 100, present, and he would not ask for a more attentive and interested audience.

YPSILANTI.—Rev. B. F. Aldrich and wife were tendered a reception at the pleasant home of Professor George last week. The abundant flowers, dainty refreshments and cordial words of newly made friends made the occasion delightful.

LANSING.—*Pilgrim* received 35 new members June 20, 25 on confession. The building was crowded and many were turned away.

Wisconsin

BELOIT.—*Second.* On Children's Sunday eight children were consecrated in baptism, and Bibles were presented to nine others. An offering of \$25 was made to the C. S. S. and P. S., and a new school will be established in the name of this church. A chorus of over 80 children furnished music morning and evening.

ROYALTON.—Temperance work is carried on in this church by a quarterly meeting in charge of a live committee. Efforts are being made to provide a reading and resting room for the young men. The work grows in attendance and interest. Rev. Joseph Herbert is pastor.

THE WEST

Iowa

BELLEVUE has sustained a great blow in the loss by fire of its church building. It was struck by lightning, June 14, and almost totally destroyed. The loss is estimated at about \$1,200, on which there is no insurance. The parsonage was also damaged, principally by water, so as to necessitate extensive repairs. The church has just extended a call to Rev. J. M. Turner of Sargeant's Bluffs and he has accepted. An effort will be made to replace the building as soon as possible, though it seems a great task for the little church.

ELKADER.—A new edifice was dedicated, June 20, free of debt. The building includes an auditorium, lecture-room and kitchen, is 47 x 60 feet in dimensions, with a 65 foot tower, and cost about \$3,800. The dedicatory sermon was preached by Rev. C. A. Marshall of McGregor, and Sec. T. O. Douglass led in raising the \$215 necessary to cover the balance due on the building. In the evening addresses were made by Rev. Messrs. S. F. Beatty of Edgewood, V. F. Brown of Strawberry Point and others. Rev. F. L. Fisk is pastor.

IONIA.—Indications are favorable for good work on this field, under the leadership of Rev. O. L. McCleary. The people are in good heart and ready for work. The parsonage is being completed, window screens have been provided for all the windows, the house is being painted, the yard graded and money is being raised with which to build a barn. The attendance is good at regular services. On a recent Sunday morning the house was full to overflowing.

STEAMBOAT ROCK.—A new church of 41 members was organized, June 22, in this village of about 400 inhabitants on the Iowa Central R. R. Fourteen of the members united on confession; the majority of the others brought letters from a disbanded Presbyterian church. At the recognition services Sec. T. O. Douglass preached the sermon. For the present the church will be supplied by Rev. Evans Kent of Eldora, who will preach Sunday afternoons.

Minnesota

DULUTH.—*Pilgrim.* Rev. C. H. Patton is giving a series of evening sermons on *American Prophets*—Edwards, Channing, Bushnell, Beecher and Brooks. The C. E. Society has voted to hold open air services during the summer on the high school steps, which are opposite the church. The pastor has organized among the boys a club called the Steeple Club. It meets in a room in the steeple, its object being "to become acquainted with good men, good literature and good things generally; also to have a good time." Honorary members, living or dead, from all parts of the world may be elected by unanimous vote. They must be men of distinguished character and ability. Their privilege is to have their pictures hang on the walls of the clubroom. The first honorary member elected was Gladstone. The pastor will be absent during August on a scientific trip in the Rocky Mountains. The pulpit will be supplied by ministers from Minneapolis and St. Paul.

GLYNDON.—A vigorous, and in many respects a unique, work is being done under the leadership of Rev. Francis Wrigley. The C. E. Society is active in helping the pastor carry on services at out-stations. This is the church which, finding its finances falling off, turned out in a body one spring day and

planted for the Lord 160 acres of good land in flax. Sixteen teams were used and the whole work was finished in a morning. The pastor takes pride in some excellent photographs he took of the process. The crop is looking well and bids fair to clear the church of all indebtedness. All the churches of the Red River Valley are rejoicing in the fine crop prospects. Never at this season of the year has grain looked so promising.

WABASHA.—Encouraging progress has been made, dating from the holiday season, when union revival meetings were held. A prayer circle has been organized among the women and a society of Andrew and Philip for the men. Weekly cottage prayer meetings have brought entire families into the church. Fourteen members have recently been received. Rev. W. H. Medlar is pastor.

FERTILE.—Rev. Benj. Irons, who recently took charge of the field, is preaching at three places, riding on his wheel 17 miles over a sandy road every Sunday. One of the out-stations bids fair to rival the mother church. It is planning to build without the aid of the C. C. S. S.

MOORHEAD.—Increased activity on every side is evident under the new pastor, Rev. John Rood. Eleven members were received at the last communion. Recently over \$100 were realized by an experience social.

AITKIN has been using a building belonging to private individuals. Under the management of Mr. Ernest Day, a Yale student in charge for the summer, the ownership is soon to be transferred to the church.

Nebraska

TRENTON.—Recent evangelistic meetings under the lead of Major Cole and Dr. Ringland have made a great change in the community. A large number have already entered into fellowship and more are to unite both at the out-stations and at the home church. The pastor, Rev. D. F. Bright, who already maintains seven preaching points, is now arranging to begin work at another station.

SHICKLEY.—Rev. W. R. Griffith finds the work here and on his other fields—Strang and Bruning—opening up encouragingly. The churches have been pastorless for some time but audiences are good and the people are interested and enthusiastic.

North Dakota

COOPERSTOWN.—Rev. E. S. Shaw has been holding meetings in an out-district which probably will result in the organization of a church.—*Scandinavian.* Rev. S. M. Anderson was ordained pastor June 18.

ORISKA.—Mr. L. Vaughan, a student from Fargo College, in connection with his work here, supplies at Fingal, a little town on the "Soo," where a Sunday school has been organized.

Children's Day was generally observed in the State and despite the hard times the offering for Sunday school work was good, in many cases in advance of last year.

Rev. J. R. McConnehey of Harwood is supplying at Argusville, where he finds the work encouraging.—The Melville edifice has been repaired and much improved under the direction of Rev. Evan Halsall.—The meeting house at Valley City is being renovated and thoroughly repaired.

PACIFIC COAST

California

SAN FRANCISCO—Mariners. During the last year \$2,800 have been expended. A reading-room and library have been maintained, tons of literature furnished to out-going sailors, weekly socials have been held and constant watchfulness for opportunities to win converts has been manifested.—*Bethlehem.* Improvements costing \$800 have been made. Rev. W. H. Tubb doing much of the work himself. The edifice is now the finest in its vicinity.—*Olivet* goes cheerily on under the leadership of the new pastor, Rev. H. T. Shepherd. Notwithstanding the vacation season, congregations are growing and the debt is decreasing.

LOS ANGELES.—Union meetings, under the leadership of Evangelist Munhall, have been held for upwards of four weeks. Congregations varied from 300 to 3,000, and about 400 conversions are reported, many of whom have already become church members. A conspicuous feature was the delightful harmony among the six churches carrying on the work and the total absence of friction in arranging financial details and distributing the converts.

PACIFIC GROVE.—The 12th annual excursion under the auspices of the Y. M. C. A. of San Francisco brought large numbers here on Bunker Hill Day, among them Rev. J. A. Cruzan of *The Pacific*, who, as orator of the day, spoke eloquently on *The Characteristics of True Heroism*.

SARATOGA.—Rev. W. H. Cross, and his flock are engaged in a temperance battle, two saloons having applied for licenses. Beautiful for situation, the citizens desire to render the village attractive in other respects.

SAN RAFAEL. encouraged by the promise of \$800 from the C. C. B. S., is seeking to raise \$200 more, which, with the \$800 on hand, will enable it to purchase the edifice recently vacated by the Presbyterians.

STOCKTON.—The first Sunday in June Rev. R. H. Sink and his people observed the eighth anniversary of their united labors.

San José maintains a Sunday nursery and kindergarten during the morning service for children under seven.—Guerneville, one of the youngest churches, has placed in the tower of the new edifice a fine, deep-toned bell.—Rev. Josiah Sims and the people of Nevada City have just celebrated the 24th anniversary of their joint labors.

Washington

Four fellowship meetings, each lasting two days, have recently been held in Walla Walla County, with encouraging results. Rev. Messrs. E. L. Smith and T. W. Walters, with a corps of trained workers, were the visitors and everywhere found careful preparation, a hearty welcome and interested audiences in these churches, which are too small to entertain local associations.

WEEKLY REGISTER

Calls

ADAMS, Harry C., Turner's Falls, Mass., to Danvers Center.
CARRUTHERS, John B., to remain another year at Berlin Mills, N. H.
EDWARDS, Nicholas T., recently of Plymouth Ch., Los Angeles, Cal., to Escondido. Accepts.
ELLS, Louis, Halifax, Mass., to Newcastle, N. H. Accepts.
FAIRFIELD, Edmund B., to the permanent pastorate of First Ch., Mansfield, O., where he was engaged for a year.
FAY, Amasa C., Fitzwilliam, N. H., to Nelson and Harrisville. Accepts, with residence at Nelson.
FORBES, Washington H., Temple, N. H., accepts call to N. Carver, Mass., to begin work Aug. 1.
HAIGH, Jeffrey G., Milbank, S. D., to Grass Lake, Mich. He will begin work July 1.
HAYWARD, Chas. E., E. Fairfield, Vt., accepts call to First Ch., Jericho.
HAZEN, Frank W., Hartford Sem., to Pittsfield, Vt. Accepts.
JOHNSON, Ansel E., Yale Sem., to Antioch, Cal. Accepts, and has begun work.
LORD, Albert J., Andover Sem., to N. Abington, Mass. Accepts.
MCCALLUM, Hugh W., Dresden, Me., accepts call to Waldoboro.
MCCLELLAND, Raymond G., Austinburg, O., accepts call to Dayton, Wn.
MURPHY, Jas. S., Plymouth Ch., Enid, Okl., to Denison, Tex. Accepts.
OSGOOD, Lucian E., Union Grove, Wis., to Sturgeon Bay. Accepts.
PIERCE, Leroy M., formerly of Blackstone, Mass., to Medford. Accepts, and has begun work.
RICHARDS, Jehiel S., formerly of First Ch., Deer Isle, Me., to be acting pastor at W. Brooksville. Accepts.
SNOWDEN, Jas. E., Fayette, Io., to Cedar Falls.
STOTTIS, Jas. U., formerly of Grand Ave. Ch., Chicago, Ill., to Harvey. Accepts.
SWARTOUT, Edgar F., to remain another year at Duncan, S. D. Accepts.
WALKER, Herbert, Lay College, Revere, Mass., to Sullivan, N. H.
WARREN, Edgar L., Westerly, R. I., to Wolfeboro, N. H. Accepts, to begin work July 1.
WHYTE, Geo. M., Lafayette, Wis., accepts call to Grass Lake, Mich.

Ordinations and Installations

ANDERSEN, S. M., o. p. Scandinavian Ch., Cooperstown, N. D., June 18. Sermon, Rev. C. H. Phillips; other parts, Rev. Messrs. W. H. Gimblett, J. R. Beebe, E. S. Shaw.
DENISON, Robt. C., i. First Ch., Janesville, Wis., May 28. Sermon, Dr. A. A. Kendrick; other parts, Rev. Messrs. C. A. Wight, W. W. Sieper, M. G. Hodge.
HOLMES, Wm. T., o. First Ch., Montclair, N. J., June 23. Sermon, Dr. E. C. Moore; other parts, Rev. H. S. Bliss, Drs. A. H. and B. F. Bradford.
LUCE, Frank L., i. Union Ch., Taunton, Mass., June 22. Sermon, Rev. B. S. Gilman; other parts, Rev. Messrs. S. V. Cole, T. C. Welles, Ellis Mendell, E. H. Chandler, V. C. Harrington, Charles Clark.

Resignations

ADAMS, Harry C., Turner's Falls, Mass.
BERROWS, Edwin B., Dublin, N. H., to give his whole time to editing the *Congregational Record*.
JONES, John E., Hope, N. D.
KENNEDY, Wm. A., Walker, Minn.
LOVE, Archibald L., Valley Park, Mo.
MACCOLL, John A., North Ch., New Bedford, Mass., withdraws resignation.
MORGAN, David W., Mason, N. H.
RIGGS, Geo. W., Edmore and Six Lakes, Mich., withdraws resignation.
YOUNG, Jas. C., Andover, Me., to take effect Sept. 1.

Dismissals

JACKSON, Geo. A., Swampscott, Mass., June 22, after a 20 years' pastorate.

Churches Organized

HUME TOWNSHIP, Ill., rec. June 13.
STEAMBOAT ROCK, Io., 22 June, 41 members.

Supplies for the Summer

JONESBORO, Me., Geo. M. Jones, Bangor Seminary.

Miscellaneous

BRIER, John W., Jr., has closed his work at Antioch, Cal.
EMERSON, Fredk. C., has the sympathy of his people in Glen Ulin, N. D., with other friends, in the critical illness of his wife, who has gone to a hospital in Minneapolis as the only chance of recovery.
FISHER, Herman F., pastor of First Ch., Crookston, Minn., was recently elected a trustee of Fargo College, N. D.
PARSONS, Julius, Cumberland, Wis., has begun work at Roberts and Baldwin.
PERKINS, Henry M., has been presented with a fine Jersey cow by the people of Derby, Vt., to replace one which he lost.

ROSS, John A., Hampton, N. H., on account of continued ill health, has been granted by his parishioners a two months' leave of absence to give him opportunity to recruit free from parish responsibilities.
WHITCOMB, Wm. F., Hartford Sem., will supply at Dublin, N. H., for the next few weeks, with a view to settlement.

ACCESSIONS TO THE CHURCHES

	Conf.	Tot.		Conf.	Tot.
CALIFORNIA			MICHIGAN		
Berkeley, Park,	22	26	Grand Rapids, Park,	3	5
Bethany,	3	3	Plymouth,	4	4
Byron,	2	3	Lansing, Pilgrim,	25	35
La Canada,	—	19	Smith Memorial,	26	26
Los Angeles, First,	13	29	Xpelliati,	—	4
Santa Monica,	—	5	MISSOURI		
ILLINOIS			St. Louis, Reber		
Chicago, California	12	14	Place,	11	11
Ave.,	12	14	Tabernacle,	—	4
Fellowship Chapel,	14	43	NEW YORK		
INDIANA			Groton City,		
Cassville,	3	5	Lockport, East Ave.,	5	10
E. Chicago,	5	5	Lyander,	7	7
Elkhart, First,	6	6	Watertown, Emanuel,	3	3
Riverside,	8	8	OHIO		
Indianapolis, Peo- ple's,	6	6	Marietta, First,	3	6
IOWA			Springfield, First,	1	4
Berwick,	2	6	Toledo, Washington	1	10
Kellogg,	2	3	St.,	1	10
Muscatine,	7	9	VERMONT		
Shell Rock,	1	4	Jamaica,	—	4
Slater,	—	10	Ripton,	6	7
Steamboat Rock,	14	41	WISCONSIN		
Wesley, Second,	—	9	Bunker Hill,		
MAINE			Green Bay,		
Garland,	—	4	Lake Mills,		
Holden,	4	6	—		
Muscongus Island,	4	4	OTHER CHURCHES		
Presque Isle,	15	15	Hartford, Ct., Center,	2	7
Solon,	—	5	Lake Crystal Minn.,	3	4
Thomaston,	10	11	McMurray, Wn.,	—	4
MASSACHUSETTS			Raymond, N. H.,	3	6
Brockton, Porter,	7	10	Salem, Ore., First,	4	6
Middleton,	1	3	Churches with less	5	9
			than three,	5	9
Conf., 290; Tot., 516.					
Total since Jan. 1: Conf., 9,809; Tot., 17,710.					

THE MINISTER'S DIVINE MESSAGE

Pastors have often been perplexed by the question how to adapt their words to the present needs of this changing time, and some have been tempted to turn from Biblical to current sociological and even political topics, often to find their hearers indifferent and dissatisfied after the novelty has worn off. The Scriptural preaching, after all, wears best and abides longest. After twenty-five years in one pulpit, much of the time in a community from which church members have been steadily moving away, Rev. Dr. B. F. Hamilton of Elliot Church, Roxbury, thus set forth the habit of his preaching and the themes on which he has oftentimes dwelt:

This pulpit has cordially welcomed light from every source which helps to illumine the sacred page and reveal the best way of presenting its saving truth in this speculative age. As it is my firm conviction that the books of nature, of providence and of Scripture have the same author and are designed to commend, not to contradict, each other, I have taken great pleasure in finding arguments to fortify your faith in the unity of God, in his creative wisdom and providential care, in his benevolent purpose to remedy evil and raise fallen man to a higher state of perfection, in the reality of unseen things and the certainty of the future life, from the teachings of science as well as revelation. . . .

It is a conscientious habit of mine, confirmed by long experience, to place special emphasis on the verity of the written word; the sanctity of law, with its rewards and penalties; the inerrancy of divine justice and judgment; the guilt of sin and the great gain of godliness; the world-wide need of regenerating, sanctifying and atoning grace. To me the blood of Christ is something more than a "mere altar phrase"; it is the vicarious and all-sufficient atonement for the sin of the world—the precious coin, richer far than silver or gold, by which the redemption of the race is purchased.

In my growing consciousness of his presence and help, the Holy Spirit is something other than "a heavenly influence," even a divine person, breathing fresh life into dying souls, guiding seeking minds into all truth, and leading devout lives with ripened graces, rich as Eschol clusters.

The prophets and apostles of old stand in my esteem, not as "mistaken zealots," or "Eponymous heroes," who simply gave a name to their age, or shape to some historic movement; they were holy men of God, who spake as they were moved by the Spirit, whose inspired teachings reveal the coun-

sels of eternity and the gracious plan of redemption; whose fervid zeal and strong faith did much to overcome the world. Instead of criticizing either the word or the works of these ancient worthies, my prayer has been for something of the fire which touched Isaiah's lips, something of the spirit which made Peter and John ministers of Pentecostal power. Instead of being moved from the faith which the consensus of the ages approves by the flippant innovations of the day, or diverted from the sure word of prophecy by the study of the signs of the times, I have left destructive critics to fight out their mortal conflict with each other, and the "new lights," like electric globes, to fade away before the fuller shining of the old Sun of Righteousness. The glory of the cross grows more radiant to me as the years go by, lighting up more and more the dark background of human history, the intricate paths of plodding science, the difficult problems of social regeneration, and the sure way of hastening the promised millennium.

THE FRUITS OF CALVINISM

There are many critics of Calvinism who have very superficial knowledge of it. Many oppose it who glorify the characters which belief in it has been a chief factor in producing. From time to time men who have professed belief in its doctrines have been accused of renouncing them, who still are found to be among their staunchest defenders. These doctrines may be present in different forms and in varied relations, but they can hardly be eliminated from Christian faith without robbing it of its power. Dr. John Watson (Ian Maclaren) has been recently accused of being recreant to Calvinistic doctrines. Yet we have seldom seen them more ably set forth than in one of his recent sermons, from which we take the following extract:

Belief in divine sovereignty bears two good fruits which are not overabundant in our day. It creates a strong religion. One might rather conclude, if he knew not the facts, that the minds dominated by this doctrine would suffer and be weakened by superstition, or cramped by fanaticism. It has rather come to pass that the thinkers who have dared to make their way to the origin of things, and search into the mysteries of grace, have been the most virile in the history of the church, for, whatever be his own opinions, no one can deny that in the annals of philosophy there has been no acuter mind than Jonathan Edwards, and none more constructive in theology than John Calvin. And in the conduct of life this august doctrine has been the mother, not of hypocrites and slaves, as some would have us to believe, but of saints and heroes. If it tamed a man's spiritual pride, and cast him helpless at the feet of God, it laid on him the awful responsibility of holiness, and sent him forth God's free man.

And this faith has created a tender religion. They who suppose that pious Calvinists have been proud and hard know not the men nor their writings. If any man is saved by his own hand—his goodness, his works, his faith—then is he lifted up to heaven and none can bear him, but if one honestly believes that from first to last he owes all to the grace of God he is filled with humility. His is a majestic conception of salvation, and the majesty is shot through with a love which passeth knowledge. Providence united with grace that one day as he went his own way, willful and heedless, he might be arrested by a great light and see the Lord. For him the Lord was born, and was rejected, and suffered, and died, and rose again. When the great High Priest offered his mediatorial prayer this man's name was mentioned, as it is now daily repeated before the throne. When the nails were driven through the Saviour's hands they pierced his name, and where the spear touched his heart, his name being there first was the cause thereof, and at this thought his heart also is broken to flow out forever in love and holiness, in devotion and sacrifice at the feet of Christ, in whom the election of God stands, to whom be glory for ever and ever.

REPENT NOW

You cannot postpone the surrender of your soul to God a single day without suffering the consequences. To reject him is a sin, and he does not allow us to come out until we have paid the uttermost farthing. You may, perhaps, put off becoming a Christian another year, and then repent and be forgiven, but your nature will have become more badly spoiled than it is tonight, and it will take longer for you to work out the effects of your disobedience. Many persons on becoming Christians late in life find little peace and joy at first. Prayer is not satisfactory, speaking for Christ almost impossible. Their natures have become so stiff and cold that they refuse to respond to the movements of God's spirit, and, although God has forgiven them, their heart is too dead to realize and enjoy the sense of pardon. Repent. God commands it. Now is the accepted time.—Rev. C. E. Jefferson.

IMPORTANT COMING MEETINGS

National Educational Association, Milwaukee, Wis., July 6-8.
International Christian Endeavor Convention, San Francisco, Cal., July 7-12.
American Institute of Instruction, Montreal, Que., July 9-12.
Y. W. C. A. Conference, Northfield, Mass., July 9-20.
International Christian Workers' Association, Southern Assembly, Mountain Retreat, N. C., July 20-29.
General Conference for Christian Workers, Northfield, Mass., July 23-Aug. 16.
British Association for the Advancement of Science, Toronto, Ont., Aug. 18.
W. C. T. U., World's Convention, Toronto, Ont., Oct. 23-26.

Marriages

The charge for marriage notices is twenty-five cents.

BOLTON-STANWOOD—In Central Church, Boston, June 23, by Rev. E. L. Clark, D. D., Charles Knowles Bolton, librarian of the Brookline Public Library, and Ethel Stanwood.
DOPLINSE-YATES—In Northboro, June 24, by Rev. A. D. Smith, Wilbur H. Duplisea and Jennie A. Yates.
HALE-HELMER—In Kingston, R. I., June 24, by Rev. A. L. Clark, Dr. William Hale of Gloucester, Mass., and Mary Powell Helmer of Kingston.
HASKINS-TITCOMB—In Kensington, N. H., June 22, by Rev. G. E. Street, assisted by Rev. David Fraser, William B. Haskins of Derry and Caro. W., daughter of the late Rev. Philip Titcomb.
HASTINGS-FAIRBANK—In Hatfield, June 22, William Walter Hastings of Staten Island, N. Y., and Elizabeth Fairbank, sister-in-law of Rev. R. M. Woods.
NIMS-FIELD—In Buckland, June 23, by Rev. Lyman Whiting, D. D., Edward Beecher Nims, M. D., late superintendent of State Hospital, Northampton, and Inez Mathilda Field.
PARSONS-HUTCHINS—In Brandon, Vt., at St. Thomas's Church, June 22, by Rev. W. F. Weeks, assisted by Rev. D. C. Roberts, D. D., of Concord, N. H., Francis Parsons of Hartford, Ct., and Elizabeth Aiden Hutchins of Brandon.
SNOADEN-LEAVITT—In East Charlemont, June 15, by Rev. Lyman Whiting, D. D., Frazz Snowden, pastor-elect of the church in Heath, and Abbie Eivira, daughter of the late Deacon F. H. Leavitt of East Charlemont.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

COLTON—In New York, June 27, Ann, widow of Deacon Chauncey Colton, for many years connected with the Edwards Church, Northampton, Mass.
GARDNER—In East Oakland, Cal., June 18, Charlotte N., wife of Robert Gardner, daughter of the late Rev. George F. Tewksbury and sister of Rev. George A. Tewksbury, aged 54 yrs., 3 mos., 25 dys. she was an active member of Pilgrim Church.
MASON—In Boston, at her home, 38 Marlboro Street, June 15, Mrs. Sarah E. Mason, aged 77 years.

BECCA DAVIS WILLIAMS

The death in Dudley, Mass., June 15, of Mrs. Williams, at the age of ninety-three, removes one who for more than three-quarters of a century was a conspicuous figure in the town's life. She was the mother of seven children, four of whom had preceded her to the other world, and three, one daughter and two sons, survive her. One of her sons, Rev. John H. Williams, is settled at Redlands, Cal.

She was one of those Christians whose conversation easily and naturally ran into religious channels. For eighty years the Bible was her constant companion. It was so easy and natural for her to think and speak on religious matters that, seventy-five years ago, she could not keep from testifying in religious meetings, and continued to do so, though advised to "keep silence" by her pastors. At that early day she prophesied the time would come when the lips of the sisters would be opened in testimony for Christ. She leaves a fragrant memory and her children rise up and call her blessed.

MISS FANNIE A. GOSS

Miss Fannie A. Goss, recently deceased at Concord, N. H., was a granddaughter of Judge Hill, who was senator from Maine, collector of the port of Bath and trustee of Bowdoin College. She was trained in the old-time school of benevolence. Her pew, No. 25, in the North Church she bequeathed to that society. She gives \$200 to the city, the income of which is to be used in Blossom Hill Cemetery. Her books she gives to her executor, a cousin, Rev. James L. Hill, D. D., of Salem, Mass., and who in turn will give them in her name, with additions, as a memorial of her, to a Western college.

The house furnishings and many things personal she gives to Talladega College for its use in the care of

students. All the residue of her property, including her ownership in her late residence, is to be divided in equal shares among the foreign and the home missionary societies and the association educating our brothers in black in the South. Even more marked than her missionary zeal was her religious life. This was not an incident of her life, it was the fiber and fabric of it. She cared for things of Christ's kingdom as many people care for things of their own. That kingdom was at the world's heart. Her religious life developed characteristically according to her own individuality. Its consummate expression at the church's altar came late in life and is an abiding witness to the fidelity of her pastor, Dr. Ayer, and her Bible class teacher, Mr. Page. Duty was her monitor and conscientiousness was so strongly developed as to seem to some to be almost her failing. She made and kept appointments to visit the aged and infirm when she was physically disabled. She was, furthermore, a lady of intensest family feeling. Her devotion to her aged mother, involving for herself a narrow life of self-denial, was an exemplification of filial piety, invocation and devotion never surpassed in that city or any other. She mourned for her mother unceasingly and yet carried her afflictions uncomplainingly. Such characters as hers have made New England what it is. By reason of such unselfish lives our churches, though located here, are felt in the West and South and in the darker lands beyond the seas. Her father, Rev. Jacob C. Goss, was the first person to be buried in the Blossom Hill Cemetery in Concord. There, too, for a year past reposes the dust of her deeply missed mother. There now is her own sleeping place.

Life's race well run,
Life's work well done,
Life's crown well won—
Now cometh rest.

ALMARIN TROWBRIDGE

The death of Mr. Almarin Trowbridge, who passed away at his home in Charlestown, Mass., June 15, removes one of the highly esteemed and estimable members of Winthrop Church, with which he was connected for fifty-seven years. With a retiring disposition and rare domestic virtues, he united a talent for business and a benevolent heart which made him prominent in mercantile and philanthropic life. Having been connected with the Union Bank of Boston for many years as bookkeeper and cashier, he was well known to business men as an able and upright man, while his relations to the church have been those of a steadfast friend, holding several positions of importance and contributing largely to its support and to all good causes. He was a contributor and interested reader of *The Congregationalist* for fifty-one years.

He retired from active life a few years ago in feeble health, and was over 85 years of age at the time of his death. He leaves a wife, a daughter and a son, and a name which suggests only the most unobtrusive and loyal fidelity to the interests of religion and the world at large.

Infolded in the light of faith his soul waited for God, and at last entered the celestial city in tranquillity and hope, the eternal love bridging the abyss for him between earth and heaven.

Royal makes the food pure,
wholesome and delicious.



PAINE FURNITURE CO.,
48 CANAL STREET, BOSTON.

POND'S EXTRACT, stops all kinds of bleeding.
Refuse anything but the genuine.

BOILS, pimples and eruptions, scrofula, salt rheum and all other manifestations of impure blood are cured by Hood's Sarsaparilla.

A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Ct., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

The testimonials in favor of Hood's Sarsaparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." Rev. C. H. SMITH, Congregational Parsonage, Plymouth, Ct.

Hood's Pills cure liver ills; easy to take, easy to operate. 25 cents.

Going To... **EUROPE?**
H. GAZE & SONS (Ltd.)
The Universal Tourist Agts. (Est. 1844), will send out
30 ESCORTED PARTIES
Of the highest class. Programme free. INDEPENDENT TICKETS issued for any desired tour. Estimates furnished. Choice berth on all steamship lines to and from EUROPE secured. TOURIST GAZETTE—POST FREE, gives details.
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WHITE ENAMEL.

Gehenna hath no fury like a tight-swelled drawer. In the making of this chiffonier we have tried to provide drawers which shall be climate proof.

This is really a Chiffonier-Bureau, and it is made expressly to accompany a brass bedstead. Constructed of the toughest birch or cherry, it is enameled in ivory white, with complete mountings of solid brass.

It is an exquisite color piece, and is outfitted in the latest style of the cabinet-maker's art. Separate locks on all drawers. Imported plate glass mirror. Full paneled sides. Broad overhanging top. Light running casters.

We place on this fascinating pattern a price of only \$12.

Send two 2-cent stamps for our new catalogue of Summer Furniture.

THE BUSINESS OUTLOOK

Opinion is quite unanimous that general trade conditions throughout the country are gradually getting into pretty good shape. This is noticeable in the advancing tendency of security values, prices of staple products, increasing railroad earnings and the growing confidence of capitalists that the future is assured from the disturbing influences which have so harassed the country during the past five years.

Thus the bull market in Wall Street is a real one, and Wall Street is the nucleus of the nation's business interests, whose hand is continually kept on the pulse of trade and finance. The iron and steel industry is improving, both as regards prices and demand. Print cloths in Fall River are firmer, and although the cotton goods situation continues depressed merchants say that goods are being more easily moved.

The most distinct feature of the whole trade situation is the widespread confidence in a revival this fall. In fact, the belief in future prosperity is deep-seated, and the pessimist is no longer a prophet in good standing. Veteran merchants and financiers who have gone through previous panics and revivals declare that the present situation bears all the earmarks of being the beginning of a genuine revival, such as was seen in 1878-79. In the Boston stock market copper stocks have been less active though strong. The New York market with its activity in railroad stocks has absorbed most of the attention of local traders and speculators.

THE RESULTS OF INDIVIDUALISM IN WORSHIP

I do not believe that a great many people of intelligence and culture who are withdrawing in these times from the public ministration of religion are taking a line that will be altogether satisfactory to them as time goes on. Their own religious thought and feeling are enriched by many beautiful survivals of their early training—the faiths and hopes their parents cherished tenderly. It will be different with their children, who have been subjected to no such training, who have had no such inheritance. For them the earth and sky will still be beautiful, and daily work will have its noble stress, and love will shed its natural splendor on their hearts. But there will be no uplifts for them of heart and will to the supernal glory which is beyond the farthest stars, no thrill to the great names which heretofore have overtopped all others in the march of time. Or, what is likelier, discovering in themselves some void which is not filled by business or literature or art or social gaiety or household cheer, they will illustrate that law of rhythm, of reaction, of which Mr. Spencer makes so much, and react from their negation in religion to something very positive—say, the Roman Catholic Church. The religious indifference of cultivated people is a kind of spiritual breeding-tank to furnish converts to that or some other equally irrational system of belief. Their children are as soft as putty in the hands of the first man who comes along with any strenuous conviction or colossal fad.—Rev. John W. Chadwick.

Work would be easier and happier to us if we were not surrounded by so many perplexing problems, and if the conditions of modern life were not so complicated. Some of these are trials of our faith; some are trials of our fidelity; but there are some which would be lessened if we could return to greater simplicity of thought and life. The simple teaching of Christ has been largely obscured by multitudinous teachings, which are the heritage of ages of controversy.

We are tempted to cling to some of these, although they have little interest for our generation and they have little practical value for any age. With the realization that religion expresses the relationship of persons to a Person will come clearer views. Doctrines will be based on that relationship, and will be interpreted accordingly. Men will awake out of their dreams of petty dogmatism into the recognition of eternal facts. They will remember that they and all men are in the hands of one eternal man-educating, man-redeeming God.—Bishop of Ripon.

I am not one of those prophets of evil who are always croaking that the former days were better than these, and that the signs of the times are all dark; I much incline rather to the optimistic view of things. But if anything could make me believe that we are entering on a period of national backsliding, it is the way in which the cloven hoof of impurity is at present re-appearing in our literature.—Rev. James Stalker, D. D.

OUR ARMENIAN ORPHANS' FUND

Amount received during the month ending Tuesday noon and acknowledged in detail by individual receipts.....	\$248.97
Previously acknowledged.....	24,631.92
Total.....	\$24,880.89

OBSERVATION SLEEPING CARS ON B. & O.—Commencing Sunday, June 13, the B. & O. R. R. will place in service, between Baltimore and Chicago, Pullman Observation Sleeping Cars. The cars have a saloon parlor in the rear, furnished with easy arm-chairs, upholstered revolving chairs and sofas. This will enable passengers to view with better advantage the scenic wonders that have made the B. & O. famous.

IN WHITE ENAMEL.—There is a perpetual charm in white enameled furniture; especially in the bedroom it is to be desired, because of the suggestion of spotless cleanliness and repose in its dress of pure white. Unfortunately white enameled furniture has heretofore been expensive, but now, at the end of the season, the Paine Furniture Co. are offering, at their warehouses on Canal Street, some very low priced pieces of this furniture. Today, in another column of this paper, is a large enameled chiffonier, on which they put a price of only \$12.



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Vegetable Sicilian
HAIR RENEWER

Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing.

R. P. HALL & CO., Props., Nashua, N. H.
SOLD BY ALL DRUGGISTS.

MORTGAGES.

During the summer months you may find that some of your mortgages or debentures that have heretofore paid interest are causing you trouble. If so it would be well to keep our name and address, that you may correspond with us about them. We can help you.

HENRY R. WILSON,

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The care of Western and Southern
Interests a Specialty.

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There is no other treatment so pure, so safe, so speedy, for preserving, purifying, and beautifying the skin, scalp, and hair, and eradicating every humor, as warm baths with CUTICURA SOAP, and gentle anointings with CUTICURA Ointment.

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The
NEW
Form of
Admission

The committee appointed by the National Council to prepare a new Form of Admission have reported, and their Form of Admission is now printed in convenient form as an 8 pp. leaflet, No. 7 of the Congregationalist Leaflet series.

Sent, postpaid, for 3 cts.; 10 copies, 25 cts.; 100 copies, \$2.00.

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AT MANUFACTURERS' PRICES.

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CARPETS AND UPHOLSTERY,
WASHINGTON ST., BOSTON.
OPP. BOYLSTON ST.

THE CHURCH PRAYER MEETING

Topic, July 4-10. The Responsibilities of Freedom. Ps. 44: 1-8; 15; Jas. 2: 1-13.

National freedom God's gift. To be used for righteousness, for helpfulness, in view of accountability.

[See prayer meeting editorial.]

Y. P. S. O. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, July 11-17. Individual Responsibility for the Conversion of the World. Rom. 9: 1-3; 10: 1, 13-15. (A missionary topic. Prayer for the International Christian Endeavor Convention.)

The greatness of the Christian calling is nowhere more evident than in the world-wide sweep of the undertaking upon which every disciple embarks. The soldier of Christ enlists not as a member of a single company but of a mighty army. What dignity it lends to our vocation to have a part in this splendid missionary movement of the day. "I am sorry," said Rev. S. H. Howe, D. D., of Norwich, Ct., in a recent sermon, "when I find Christians who are making a world for the reign of Christ smaller than the world which Christ made for his own reign. I am sorry when they are satisfied before Jesus Christ is satisfied. I am sorry for people who are not interested in foreign missions, not merely because they cut down the reign of Christ in distant places by their failure to accept their share of the responsibility, but because their own spiritual life stops and curdles in the little basin of an individual and selfish experience." Certainly, if we do not feel some degree of responsibility for men the world over, it may be a sign that our own Christian life is growing narrow and unaggressive. Phillips Brooks, in that memorable address which he gave in Boston at the seventy-fifth annual meeting of the American Board, was only interpreting Paul in modern language when he said that any moral or spiritual darkness in any corner of the earth was our darkness, for which we are responsible and which needs to be removed before our Christianity can rest satisfied.

This responsibility is met in part when we give what we can to support the men and women who have gone to the field. "Foreign missions," says one whose own record in that line of service has been most brilliant, "are like a highwayman in that they take a man by his throat and demand his money or his life." We who see other, and, perhaps, more devoted souls going to the front, at least owe it to them and Christ that we do our full share towards supplying them with the sinews of war. An investment of this sort keeps your interest in the foreign work lively, and pays in many other ways. Prayer, too, is one element in our responsibility. It is to be questioned whether there is such presentation of the whole world to God at family altars and in closets as there used to be. We pray, perhaps daily and perhaps perfunctorily, "Thy kingdom come," but do we actually send our thoughts to Africa, China and India, and do we wrestle with God as men do who cherish intense yearnings for certain definite results.

We may also fulfill our responsibility by getting some one else to go to the foreign field. That is the way men used to do in war time when their business or profession or home cares prevented them from enlisting in the North. The person or persons who furnished the impulse that led Schwartz, Hannington, Titus Coan, Mackay and Carey to go to the heathen were almost as important links in the chain of providential developments as those great missionaries themselves. This is one reason why we should undertake definite personal work in behalf of others. Who knows but the boy or girl in our Sunday school class, the comrade in school life, whom we may be able to interest in Christian things,

may not, ten years hence, become a mighty force for Christ in some distant land?

Parallel verses: Acts 8: 26-40; Rom. 1: 14, 15; 1 Cor. 9: 16, 20-22; Rev. 22: 17.

CHRISTIAN ENDEAVOR NOTES

Benevolent Church, Providence, R. I., now has a Chinese society.

An Indiana society has 50 special guest pledges of attendance during June and July, when attendance is usually small.

The Berlin, Germany, society has 40 members, chiefly Americans, but there are also Germans, Australians and representatives of five other countries.

Manitoba includes the queen's birthday in its convention dates. Naturally this year the enthusiasm was especially great on matters of Christian citizenship.

A society in Balasore, India, contributes for translation of temperance literature, maintains a home missionary and makes a gift for missions every month.

Each of the Juniors of the Toronto Junior Union was asked to bring a small bouquet to the last rally in honor of the queen's jubilee. Thus 1,000 bouquets were received and sent to the city hospitals the next day.

Evangelistic work, much emphasized by the Philadelphia Union of late, has been a special object in every society. The Endeavorers in Bethany Presbyterian Church have amended their constitution so as to give to the vice-president a definite line of effort in conducting this particular work.

Oklahoma's convention was hindered somewhat by heavy rains, as many bridges were washed away. One party traveled to and from in a wagon, a distance of 169 miles. The Territory has 157 societies, 39 being new. Additions to church membership have been 273 associate members and the benevolent contributions amounted to \$1,200.

All societies that have given \$10 or more to their denominational missionary boards during the year should at once report the fact and the amount to Secretary Baer, in order that their names may be placed on the roll of honor to be exhibited at San Francisco. City unions that have done work to promote Christian citizenship and systematic giving should also send reports of what they have done.



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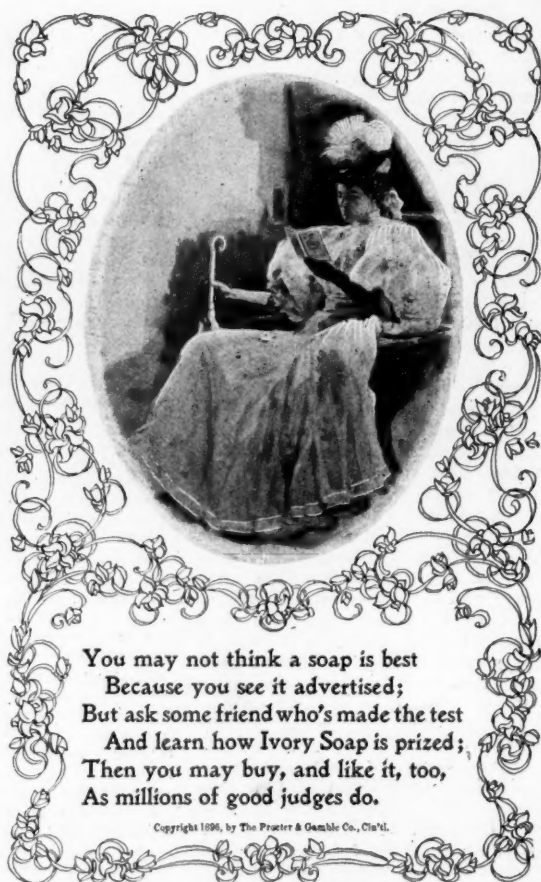
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